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***BIHAR AND ORISSA DISTRICT GAZETTEERS.***

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BIHAR AND ORISSA DISTRICT GAZETTEERS

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# SAMBALPUR

BY

L. S. S. O'MALLEY, I.C.S.

SECOND EDITION

BY

F. C. KING, I.C.S.



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## PREFACE.

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THE first edition of the Sambalpur Gazetteer was published in 1909, soon after the district was transferred from the Central Provinces to the Province of Bengal. Since then, the district has been again transferred to the Province of Bihar and Orissa. Three censuses have been held since then, and a fresh survey and settlement was concluded in 1926. These events have rendered the first edition of the gazetteer partly obsolete. The edition is also nearly out of stock.

I have drawn freely on Khan Bahadur Muhammad Hamid's Settlement Report in preparing the present edition. I am also much indebted to Mr. N. Senapati, I.C.S., Deputy Commissioner of Sambalpur, for the very valuable assistance he has given in collecting materials and reading the proofs of certain chapters, to Dr. C. S. Fox of the Geological Survey of India for his note on the geology of the district, and to Mr. F. C. Osmaston, Divisional Forest Officer, for his notes on its botany and zoology. I have not had the advantage of seeing Mr. Lacey's report on the Census of 1931 before completing the revision of the gazetteer, but he has very kindly helped me by giving me advance figures of population and other statistics. I also have to acknowledge gratefully assistance given me by other gentlemen to whom I had applied for information.

1931.

F. C. K.



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# GAZETTEER OF THE SAMBALPUR DISTRICT.

## CHAPTER I.

### PHYSICAL ASPECTS.

THE district of Sambalpur lies between 20° 44' and 20° 4' north latitude, and between 82° 39' and 84° 23' east longitude. It is the westernmost district of the Orissa Division, from the other districts of which it is separated by a wide intervening belt of Feudatory State territory. It contains 1,951 villages, has an area of 3,824 square miles, and, according to the census of 1931, has a population of 880,945 souls. GENERAL  
DESCRIP-  
TION.

The district is divided into two subdivisions, Sambalpur and Bargarh, with an area of 1,612 and 2,212 square miles, and a population of 343,539 and 537,406, respectively. These two subdivisions are, roughly, divided by the Mahanadi river, though a few villages of the Sambalpur subdivision lie on the west side of the river opposite Sambalpur.

The district is named after its principal town and administrative headquarters, Sambalpur. The town, itself, derives its name from the goddess Samlai, who was installed there as its tutelary deity by Balram Deva when he founded the city. The story goes that Balram was one day out hunting, and his hounds put up a hare which they pursued. Balram came up with his hounds at the place where Sambalpur now stands, and was astonished to find that the hare had turned on the hounds and was pursuing them. Struck by this extraordinary exhibition of courage on the part

## SAMBALPUR.

of the most timid of animals, he concluded that there must be some special virtue in the locality, and resolved to found his capital there. That night, as he was sleeping, the goddess Samlai appeared to him in a dream and revealed to him where her image would be found, beneath a *simul* (cotton) tree. He uncovered the image, and Samlai became the patron deity of the city which he founded and called after her.

**Boundaries.** Sambalpur district is almost entirely girt round by Feudatory States. Along its northern boundary lies Gangpur. On the east it is hemmed in by Bamra. Rairakhol, Sonpur and Patna States close it in on the south-east and south, while on the west and north-west lie Raipur district, Sarangarh State and Bilaspur district.

**General configuration.** The district consists of a wide expanse of fairly open country, fringed by forest-clad hills on the west, north and east and intersected by the river Mahanadi. Speaking broadly, it is an undulating upland tract, the general slope of which is from north to south; but it is much broken up by rugged ranges of hills, and is traversed in all directions by drainage channels leading from the hill ranges to the Mahanadi. Isolated hills rising abruptly from the plain are also common, and a considerable area consists of ground cut up by ravines or broad sandy ridges. The elevation of the plains portion falls from nearly 750 feet on the north to 479 feet at Sambalpur.

The most prominent natural feature of the district is the river Mahanadi. It flows through it in a great curve from north-west to south-east, and forms the boundary between the two subdivisions, with the exception of a small group of villages on its western bank, which are comprised within the Sambalpur subdivision. To the west lies the whole of the Bargarh subdivision, the greater portion of which is an open plain, of great natural fertility, under close cultivation. The jungle has been almost completely cleared, little being left but mango, *mahua* and other fruit trees, with small patches here and there of all but useless scrub-wood. In spite of denudation, this part of the country is very picturesque, especially if seen from a slight elevation, when it has the appearance of a vast park. To the north of this plain is a range of hills known as the Barapahar range, and to the south-west, in the Borasambar zamindari, are other long

ranges and the valley of the Ang river. To the east of the Mahanadi river, lies the Sambalpur subdivision, which is traversed by the Ib river, is cut up by numerous hill ranges and isolated peaks, and has forests scattered over the north, south and east.

Next to the Mahanadi, the most important natural feature is the Barapahar range of hills. These hills, which attain a height of nearly 2,300 feet, occupy a compact block of about sixteen square miles to the north of the Bargarh plain and also throw out a long spur south-westwards for a distance of nearly thirty miles. They cut off the Ambabhona and Lakhanpur thanas from the rest of the Bargarh subdivision.

There are four minor natural divisions with different physical features, viz., (1) the Bargarh plain, (2) Borasambar, (3) Ambabhona and Lakhanpur, and (4) the Sambalpur *tahsil* or subdivision.

Natural  
divisions.

The Bargarh plain consists of an undulating tract of country sloping from the foot of the Barapahar hills on the north to the borders of the Sonpur and Patna States on the south. It is drained chiefly by the Danta and Jira rivers, which flow obliquely across it from north-west to south-east until they join the Mahanadi. They and their tributaries are mere drainage channels deeply cut in the sandy soil, and for seven months in the year have an attenuated stream, but come down in sudden floods during the rains. Much of the forest land has been brought under cultivation, but most of the surface is too high or too broken for tillage, and large areas now lie idle. The country is nowhere bare of vegetation, however, and the villages are deeply embowered in palm and mango groves.

The second tract, Borasambar, lies to the south-west of the Bargarh plain. It is bounded by high hills on the north and south, and the intervening plain is drained by the Ang river, which rises in the south-west, describes a great semi-circle to the north, and then runs eastward in a widening valley. Ambabhona and Lakhanpur, which form the northernmost portion of Bargarh subdivision, are separated from the rest of the *tahsil* by the Barapahar range. These hills form a barrier to communications with the rest of the district, and only one cart road, viz., the District Council

road from Bargarh through Bhatli to Ambabhona, crosses the range, though there are *dharsas* or village tracts and some good forest roads radiating through the hills. Ambabhona is a fairly level tract, sloping down from the hills to the river Mahanadi, and is under close cultivation. Lakhanpur is a wide valley surrounded by forest-clad hills, and also closely cultivated. It includes some villages along the bank of the Mahanadi, and others which are mere forest clearings. The Sambalpur subdivision, which occupies the remainder of the district, does not contain any large plain, like the Bargarh subdivision. The chief areas of cultivation lie along the banks of the Mahanadi, in the valley of the Ib river, in the valleys and glens of Garh Loisingh and Jujumara zamindaris, and in the flat, but well-wooded, country east of the Sambalpur-Jharsaguda road. Rice cultivation is gradually extending into hill and forest, but much arable land yet waits the plough.

#### HILL SYSTEM.

The main hill ranges are contained in the Bargarh subdivision, the largest being the Barapahar (literally the 12 hills), which is practically a succession of ranges covering an area of over 300 square miles. They attain a height of 2,267 feet at Debrigarh and are covered with jungle, but scattered here and there are small villages with a fringe of cultivation; most of the villages, however, have now been acquired by the Forest Department. Debrigarh is one of the few hills of the range which has level ground and a good water-supply near the summit, and consequently it is one of the few hill sites in the district suitable for a forest bungalow which, as Mr. Hamid observes in his Settlement report, "would be an extremely desirable addition to the amenities of touring in that part of the district." Historically, these hills are of interest, as they were the stronghold of the insurgents in the rebellion of 1857. The main portion of the range is situated in the north-west of the Bargarh subdivision, where it separates Ambabhona and Lakhanpur from the rest of the district. To the east of the Mahanadi it is continued in a long chain, which gradually decreases in height till it crosses into the Gangpur State. To the south-west an outlying ridge projects for about 30 miles as far as the Singhora pass, just beyond the border of the district where the Sambalpur-Raipur road winds through it. This pass has been the scene of many an action between the

predatory Gonds of Phuljhar and their more civilized assailants; and in 1857 the British troops had to fight their way through it on three successive occasions when marching to the relief of Sambalpur.

The second group of hills is found in the Borasambar zamindari. Along the southern boundary a well-defined range separates it from the Patna State. The range, which is known as the Gandamardan range, averages 2,000 to 3,000 feet in height and reaches its highest point (3,234 feet) in the hill above Narsinghnath, one of the most picturesque places in the district, with a stream falling in cascades down a steep hillside. From this range another branches off to the west of Narsinghnath, running first north and then north-east to near Jagdalpur, where it is broken by the Ang river. It next runs eastwards to Tal, and then to the north-east, forming the boundary between this district and Phuljhar, until it reaches Sarangarh at the point of trijunction. There are also several isolated hills of no great size in the zamindari.

In the Sambalpur subdivision, one of the principal ranges is that of Jharghati, which crosses the Ranchi road some 14 miles north of Sambalpur near the Rengali railway station. Its highest point is 1,693 feet above the plain, and, like the Barapahar range, it was one of the rebel strongholds in the rising of 1857. To the south are a succession of broken ranges running parallel with the Mahanadi, which rise to 1,563 feet at Mundher and to 2,331 feet at Bodhapali in the Loisingh zamindari. There are a number of other small ranges and isolated hills scattered over the subdivision. Among these may be mentioned a range running south-east from Sunari (a village 20 miles north-west of Sambalpur), the highest point of which is 1,549 feet above sea-level, and two hills close to one another, about 10 miles north-west of Sambalpur, called the Gotwaki and Guja hills, with a height of 1,158 and 1,264 feet respectively. Another high hill is that called Maula Bhanja (1,403 feet) in the range west of Rengali, which is known as the Katarbaga range from the village of that name to the north. A noticeable feature of the hill system is the absence of the flat-topped trap hills which are so common to the north and west.

The district forms part of the central basin of the **RIVER**  
**Mahanadi**, which traverses it from north-west to south-east **SYSTEM.**  
 for a distance of nearly 90 miles. The other rivers are of



minor importance, being mainly tributaries of the Mahanadi, such as the Ib, Jira and Danta. The following is a brief account of the principal rivers.

**Mahanadi.** The Mahanadi enters the district in the extreme north-east of the Bargarh subdivision and for some distance flows to the east forming the boundary between it and the Padampur zamindari. A few miles north of Mura it takes a south-easterly direction, separating the Sambalpur and Bargarh subdivisions, and 16 miles north of Sambalpur is joined by the Ib river flowing from the north-east. After receiving this tributary, it describes a wide curve and turns due south, flowing into the Sonpur State, a few miles below Dhama.

Throughout its course in this district the Mahanadi is a river of the first magnitude, having a breadth of more than a mile in flood time, when it brings down a vast sheet of muddy water, overflowing its submerged banks and carrying with it boughs, trunks of trees, and occasionally the corpses of men and animals. For eight months in the year, however, it is nothing more than a narrow and shallow channel winding through a wide expanse of sand. In the upper portion of its course its bed is open and sandy, with banks usually low, bare and unattractive; but near Padampur it enters a series of rocks, which crop up all over its bed and split it into streamlets for several miles, thereby rendering it, if not unnavigable, at least very difficult of navigation. Further down its course is broken by rapids in several places, until it reaches Sambalpur. There its course is less obstructed, but it is occasionally interrupted by great rocks, which have been described as "the terror of boatmen—standing up in mid-stream and realizing the exact notion of Scylla and Charybdis."\* At Kansumra, six miles below Sambalpur, there are dangerous rapids, in which one or two boats are wrecked every year.

In spite of rocks and rapids, boats can ascend the river, and before the construction of the Bengal-Nagpur Railway it was the main outlet for the produce of the district, which was carried in boats to Cuttack, salt, cloth and other commodities being brought back in exchange. The through traffic has now, however, been almost entirely appropriated

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\* Sir C. Grant, *Central Provinces Gazetteer*, Nagpur, 1870.

by the railway, and there remains only a small amount of local trade between Sambalpur and Sonpur. At Sambalpur, the District Council maintains during the dry season a pontoon bridge, which gives place to a ferry in the monsoon months. Here a magnificent view is obtained for several miles up and down the river, its breadth being nearly doubled at the centre of a large curve below the town.

The principal tributary of the Mahanadi in this district is the Ib, which enters Sambalpur from the Gangpur State in the north. It flows past the Rajpur zamindari, pursuing a southerly course as far as Mangalpur, where it takes a sharp turn to the west, falling into the Mahanadi near Baghra. Its principal tributary is the Bheran (or Bonam) river, which flows from the Bamra State and joins it near Rampur. Ib.

There are also a number of minor tributaries, of which the most important on the east are the Maltijor, Harad and Jamli. The Maltijor rises near the boundary between Sambalpur and Rairakhol on the south-east, and for some distance divides the district from the Bamra State. It then pursues a circuitous course to the west and south-west, till it falls into the Mahanadi some 4 miles south of Sambalpur. The Harad flows from the north-east and joins the Mahanadi close to Sambalpur; while the Jamli traverses the southern portion of the headquarters subdivision and debouches in the Mahanadi at Huma. Tributaries of the Mahanadi.

To the west the principal tributaries of the Mahanadi are the Jira and Jonk, which flow through the Bargarh plain and join the main river in the extreme south of the district. The Jira has a main tributary, the Danta, which joins it a few miles north of its confluence with the Mahanadi.

The only other river calling for separate mention is the Ang, which rises in the Khariar zamindari and enters Borasambar at its extreme south-west corner. It flows through it in a wide semi-circle from west to east, and leaves the district a few miles to the east of Gaislañ, eventually joining the Mahanadi in the Sonpur State. Ang.

The district has not been geologically re-surveyed for over half a century, since 1877. It has been traversed on GEOLOGY.\* Alluvium and laterite.

\* This account of the Geology of the district has been kindly contributed by Dr. C. S. Fox of the Geological Survey of India.

several occasions in connection with special mineral enquiries during the last 20 years. Although several interesting mineral occurrences, some of great historic interest, are known, none have been developed. It is thus presumed either that the economic possibilities of the mineral deposits of Sambalpur have not been thoroughly explored, or that they are unattractive. In the absence of new data it is impossible to express an opinion of the actual resources of the district. The geological formations present are among the most interesting rocks of the Indian peninsula. They comprise the following :—

1. Alluvium and detrital laterite.
2. High level or Primary Laterite.
3. Lower Gondwanas including—
  - (a) Himgir (Kamthi) series.
  - (b) Barakar (coal) series.
  - (c) Talchir (glacial) series.
4. Pre-Cambrian Cuddapahs.
5. Archaeans of the Eastern Ghat facies with khondalites.
6. Archaeans of the Chota Nagpur facies, non-garnetiferous.

There is very little *alluvium* in the district outside the actual river valleys and from this we are led to infer that the streams are still actively cutting their courses. This opinion is supported by the silt which is being carried down and the size of the recent delta of the Mahanadi about Cuttack now 50 miles from the sea at False Point. Low-level or *detrital laterite* obscures much of the underlying gneissose rocks in the west of the area in the Borasambar (Padampur) zamindari. *High-level laterite* occurs as a capping to the flat-topped range in the extreme west of the district between Borasambar and Patna, known as the Gandamardan range. Here the laterite overlies garnetiferous schists (khondalites) of the Eastern Ghat facies and constitutes the material of the plateau. Such primary laterite plateaux have, during the last decade, attracted attention, in connection with possible occurrences of bauxite. No bauxite has yet (1930) been reported from the above area. Investigations further south in Kalahandi of similar plateaux have proved disappointing.

The lower *Gondwana* strata occur in a strip of country roughly 18 miles wide trending from Raigarh towards Talchir across the district about 6 miles north of the town of Sambalpur. These rocks are of upper Palaeozoic age and consist of an upper series of sandstones which have been correlated with the Supra-Barakars of Rewa, the Kamthis of the Central Provinces, and the Raniganj series of the Damuda valley. Here they are called the *Himgir series* and are barren of coal. They appear to lie unconformably on the Barakar series of the Rampur coalfield. These *Barakar measures* are fairly well seen in the Ib river section below the railway bridge of the Bengal-Nagpur railway. Coal has been worked in this area for over 20 years by the Rampur-Himgir Coal Company Limited, managed by Killick Nixon and Company of Bombay. The field is not rich, but there are estimated to be upwards of 4 million tons of coal of fair quality. (Proximate analysis moisture 12 to 14 per cent, volatile matter 35 to 37 per cent, fixed carbon 49 to 50 per cent, ash 13 to 15 per cent, and a calorific value according to the Government Test-House, Alipore, of roughly 12,000 B. T. U's. The coal is non-coking and the ash does not clinker.) The strata are not severely faulted, nor are there any igneous intrusions in the seams, and the dips are gentle. The Barakar series overlie the *Talchirs* unconformably. These lower beds are devoid of coal, but are of considerable interest scientifically because they represent the deposits of a great ice age. In early Talchir (upper Carboniferous) times the country of that day was buried under several hundred feet of ice in the manner that Greenland is to-day. This vast ice sheet in moving slowly seaward smoothed the surface features of the land beneath by grinding off the ridges and hillocks and filling up the valleys and hollows with rock powder. The Talchir sediments are largely the rock powder of glacial abrasion. The Talchirs rest unconformably on the older rocks below—the gneiss and schists of the Archaean.

Far older than the Talchirs and yet almost equally younger than the Archaeans are those unfossiliferous limestones, shales, sandstones and quartzites which occur to the west of Sambalpur town and south of the Mahanadi and which continue westward into Sarangarh and Bilaspur. The limestones which are the topmost of these strata are

*Gondwana*  
rocks.

Lower  
Vindhyan.

the Raipur limestones of the Cuddapah formation. They are lithologically very similar to the Lower Vindhyan limestones of the Sone Valley in Central India near Padampur on the Mahanadi north-west of Sambalpur; these unfossiliferous rocks are quite 3,500 feet thick. The limestones in the upper part form four distinct bands—each of a different colour, texture and evidently different composition. The sandstones of this series have long been suspected as the source from which the diamonds of Hirakud (above Sambalpur) in the Mahanadi are derived, but the proof of this belief has not yet been provided. In other parts of India similar limestones and sandstones have supplied some of the finest building stones obtainable—especially for paving flags and flooring sets of large size. In general these beds are practically undisturbed and lie flat or are inclined at gentle dips. Occasionally, as in the Barapahar hills, they are seen to be involved in a zone of contortion and are then intensely folded. From these evidences it is believed that the Cuddapahs have been severely buckled in regional folding, but that the flat-lying strata of the troughs of the folds have generally escaped erosion and give a false idea of immunity to disturbance to these beds as a whole. And they convey an erroneous idea of the stability of the Peninsula.

Metamorphic.

The unfossiliferous strata of the Cuddapahs overlie the Archaean gneisses with as abrupt an unconformity as do the Talchirs. The *Archaeans* are immeasurably old and probably include several geological formations each of the order of the great systems of the Palaeozoic, but the whole have been so involved in folding and changed by intrusive and other agencies that it is practically impossible to unravel their story. So contrasting have been the metamorphic effects in adjacent areas that Dr. L. L. Fermor has recognized two distinct facies of Archaeans in the province of Bihar and Orissa :—

A. Chota Nagpur facies.—Pegmatites, granites (gneissose) and basic intrusives. Granites, schistose gneisses, granophyres. Dharwarian formations (with peridotites).

B. Eastern Ghats facies.—Pegmatites and Charnockite series. Garnetiferous gneisses. Khondalites and calc gneisses.

It is possible that the gneissose granite and schists of Chota Nagpur are the equivalents of the garnetiferous

gneisses of the south and that both are the oldest rocks known. Next, that the Dharwars and Khondalites may be equivalents of a subsequent Archaean era. And, that the Granites and basic intrusives may be the northern representatives of the Charnockite series which are younger than the Khondalites. However, all such endeavours at correlation are in the nature of guesses as we already know that two formations are recognizable in the Dharwars of the Sambalpur border country. Whatever our conjectures may be in regard to the subdivisions of the Archaeans, there is no doubt at all about the two facies recognized by Dr. Fermor. There is marked petrological difference between the two—a difference summarized by the general presence or absence of garnet. This point is illustrated in Sambalpur in the vicinity of Padampur (Borasambar) to the south of which Khondalites are exposed in the Gandamardan range and to the north of which are Archaeans of the Chota Nagpur facies. Speaking of the province as a whole Dr. Fermor wrote—"The distinction between these two facies of Archaean rocks has been referred to, because practically all the minerals of economic value characterizing the Archaean formations of this province are derived from the areas where the Chota Nagpur facies prevails. The rocks of the Eastern Ghats facies have hitherto proved to be of little economic value; but, judging from the experience of the Madras Presidency, there are possibilities of discoveries of graphite and manganese-ore in association with the rocks of this facies, and small quantities of graphite are already being won in Kalahandi and Patna."

Gauged on Dr. Fermor's conclusions, the Sambalpur district has potentialities in mineral occurrences, as by far the larger part of its area consists of Archaeans of the Chota Nagpur facies. Thus, in association with rocks of this facies in other parts of the province occur the following minerals now being economically exploited:—Copper-ore, mica, iron-ore, manganese-ore, apatite, kyanite and slate. The economic minerals and building stones of this area are discussed below.

Minerals

In 1917 the *Mica* occurrences of the Borasambar (Padampur) zamindari around Fraserpur, Kechumal (Kechodader) and Irapur were examined by Mr. H. Walker of the Geological Survey of India, who considered some of the localities as promising, but the production is now almost

Mica.

negligible, 17 cwts. in 1927, and 3 cwts. in 1928.\* This may in part be due to incompetence of those engaged in working these admittedly difficult and curious pegmatitic rocks. Even in the famous Kodarma mica area the extraction of mica requires considerable knowledge and skill.

#### Gold.

There are few areas of metamorphic rocks where gold is not available in the sands of the streams. In the majority of such cases the washing affords a precarious reward for the patience of the washers. In the Sambalpur district the washers restrict their energies to the Mahanadi and Ib rivers during the dry months of the year, but evidently find some profit in washing the smaller jungle streams during the rains. As there are no extensive alluvial deposits, the area does not appear to hold out any hope of rich concentrations which might repay larger operations.

#### Diamonds.

The Sambalpur district has long been associated with the occurrence of diamonds, but its great reputation of 1766, when Clive endeavoured to secure diamonds as a means of remitting money to England, has long since disappeared. Few reported finds of any size appear to be made known to-day. Yet it is on record that stones weighing upwards of 40 carats and up to 100, and in one case over 200, carats, were secured from the river Mahanadi in the vicinity of Hirakud just below the junction of the Ib river between 1800 and 1818. The stones were classified, as in other parts of India, into I—*Brahman*, pure water, white stones; II—*Kshatrya*, rose or reddish stones; III—*Vasiya*, smokey diamonds; and IV—*Sudra*, dark and impure gems. The methods employed in washing for diamonds have been described by Professor V. Ball and others, and were as primitive as those used by the present gold-washers. The operations were conducted annually after the rains. The belief that diamonds were found in the Ib river has not been substantiated. The stones appear to have been associated with a lateritic matrix and in addition to diamonds, pebbles of beryl, topaz, garnet, amethyst, carnelian and clear quartz are said to have been collected in the Mahanadi. No diamonds have been found *in situ* in any of the rocks of the area, although the sandstones of the Cuddapah formation were under suspicion as the source of the stones. As is the case

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\* The Fraserpur Mica Mine was closed during 1929, and yielded 8 cwts. 9 lbs. only in 1930.

with most of the other diamond localities in India, their real source of origin is still unsolved. In view of the prolonged search which has been annually conducted and the meagre finds, chiefly of small stones of a carat or so, which are now made, we are forced to the conclusion that the existing method of search is inadequate in alluvial tracts. As to the discovery of the rocks from which the stones have been washed out, little systematic search has yet been made by qualified investigators. Even in the case of Wajra Karur in the Anantapur district of Madras, where a pipe not dissimilar to the 'pipes' of South Africa has been located, the explorations have been disappointing in spite of the fact that diamonds are found in that neighbourhood every year, and some valuable stones occasionally picked up by searchers from adjacent villages. It is doubtful if the true story of the occurrence of diamonds in India will be satisfactorily cleared up unless the whole subject is thoroughly investigated in the field with the assistance of suitable concentrating apparatus such as is employed in the diamond fields of South Africa.

Lead-ore (galena) has been located in a true lode in association with a quartz vein in the gneisses of Jhuman, 10 miles west of Sambalpur. This occurrence has probably been examined since Dr. Ball's visit in 1875 but no serious mining operations appear to have developed in consequence. Galena has also been discovered in the Cuddapah limestone in the Mahanadi on the border of the Bilaspur district near Padampur (not that near Borasambar), but detailed particulars are not to hand as to the richness of the occurrence. Pebbles of oxide and carbonate of lead have been picked up in the Ib river near Talpatia, north of Sambalpur. The ore body has not been located but is believed to lie in the hill near the village.

Galena.  
(Lead-ore).

Mention has already been made of the coal of the Rampur field north of Sambalpur. Three seams have been proved, but of these only one—the Ib river seam—is attractive, although all may possibly find a market should the limestone prove suitable for the preparation of lime, or cement works be established. It is unlikely that the limestone on the Mahanadi will be developed as there are extensive exposures more accessible for the material, and in any case it would mean transport by boat. The Cuddapah

Rocks of  
economic  
import-  
ance.



limestones and sandstones will always be valuable for building purposes should such stone be required locally. The question of other rocks of special importance does not yet arise, but the quartzite of the ridge at Sambalpur is of such purity that it may prove suitable in crushed form for the manufacture of glass.

#### BOTANY.

Sambalpur is still a well-wooded country, though the area under forest is fast declining. When the first edition of this Gazetteer was written by Mr. O'Malley in 1909, the Government reserved forests covered an area of 396 square miles and the zamindari reserved forests an area of 375 square miles. To-day there are 419 square miles of Government forest reserve and only 202 square miles of unsurveyed zamindari forests, a total decrease of 150 square miles. The forests are found mainly on the hills and in the broken country which forms so large a part of the district. In the more level tracts the light sandy soil is admirably suited for the growth of fruit trees and the abundance of mango groves and clumps of palm trees give the village scenery a distinct charm.

The district lies within the great *sal* belt; and in the south-east, where the climate is somewhat moist, the forest has a tendency to become nearly evergreen. With the *sal* are found certain of its usual associates such as *sahaj* (*Terminalia tomentosa*) which yields the commonest of all building materials, its bark being also used for tanning, *bija sal* (*Pterocarpus Marsupium*), which is used for making furniture, *dhaura* (*Anogneissus latifolia*) which is also used for building and invariably for cart axles, *arjun* (*Terminalia arjuna*) and *jamun* (*Eugenia jambolana*). In this district, however, *sal* forests do not reach their full expression. They are situated chiefly on dry hills or on flat lands where past uncontrolled cultivation has affected soil drainage. In consequence, a drier type of mixed deciduous species occupies a large portion of the forests. These species include *karla* (*Cleistanthus collinus*), which is very common, *Jhingan* (*Odina Wodier*), *dhaora* (*Anogneissus latifolia*), and *kendu* (*Diospyros melanoxylon*), which is common everywhere, persisting as a weed in land cleared for cultivation, its leaves being extensively collected every hot weather for *biri*-making.

This dry, mixed formation has, in its turn, to fight a stern battle with Bamboos (*Dendrocalamus strictus*),

especially where the underlying rock is a granite or a gneiss. In fact, bamboos, almost pure or mixed with a dry deciduous type of forest, approximate in extent to the more valuable and gregarious *sal*.

Amongst other trees of economic importance found in the district are teak (*Tectona grandis*) which is found only in a small plantation near the rifle range at Sambalpur, *sisoo* or rosewood (*Dalbergia latifolia*), *gambhari* or *kumar* (*Gmelina arborea*), *bhira* or satin-wood (*Chloroxylon swietenia*) and *rohan* or Indian redwood (*Soyimida febrifuga*). From the *harira* or *harra* (*Terminalia Chebula*) the myrobalans of commerce are obtained, and its allied species *bahera* (*Terminalia belerica*) yields an inferior timber and a fruit which is used medicinally. The wood of the *kusum* (*Schleichera trijuga*) is commonly used for making sugarcane presses and oil-mills, while its fruit is eaten, and oil is extracted from its seed. The *simul* or *cotton tree* (*Bombax malabaricum*) is common in the forests and also in the open country, the cotton surrounding the seeds being used to stuff quilts and cushions.

Among trees conspicuous for their beautiful flowers may be mentioned the *sunari* or *amaltas* (*Cassia fistula*) with long pendulous racemes of yellow flowers, which have given it the name of the Indian laburnum, and also the *ganiari* (*Cochlospermum gossypium*), a tree with large yellow flowers growing on dry stony slopes; the wood of the latter tree is used by postal runners for torches during the night time, while its gum furnishes an article of food. Of other flowering trees the most common are the *kuthar* or *kachnar* (*Bauhinia variegata*) with large blossoms of four white petals and one pink or variegated petal, and the *palas* or *palsa* (*Butea frondosa*), remarkable for its brilliant scarlet-orange flowers appearing when the tree is quite leafless; the latter are useful for dyeing, while its fibrous roots are made into ropes. The *siris* (*Albizzia Lebbek*), a handsome tree with greenish-yellow flowers, is found in the forest, but is rare. The principal flowering shrubs are the *kharkhasa* or *siharu* (*Nyctanthes arbor-tristis*), with fragrant yellowish-white flowers used for garlands and also for dyes, and the *dhatuki* or *dhuri* (*Woodfordia floribunda*) bearing red flowers, which are made into the vermilion dye so familiar during the Holi festival. Flowering herbaceous plants are few, and the most brilliant flowers are found on the trees.

Among small trees or shrubs growing in scrub-jungle may be mentioned the *char* or *achar* (*Buchanania latifolia*), the fruit of which is an ingredient of sweetmeats and is also bartered for salt; the graceful *aonla* (*Phyllanthus emblica*), the leaves of which are used for tanning; and *dhaman* (*Grewia Vestita*), the wood of which is made into cart shafts. There are two species of *Zizyphus* very common in the forests, viz., *bair* (*Zizyphus Jujuba*), which is found on the sites of old deserted villages, and *ghanto* or *ghatol* (*Zizyphus Xylopyra*). There are also two species of *Gardenia*, viz., *kurdu* or *dekamali* (*Gardenia gummifera*), the gum of which is used medicinally, while its fruit is eaten when ripe, and *damkurdu* (*Gardenia latifolia*), from the wood of which combs are made. The fruit of the *patwaphal* or *mainphal* (*Randia dumetorum*) is used medicinally, and the roots of the *kure* or *kuda* (*Holarrhena antidysenterica*) are an antidote for diarrhoea and dysentery. Three other trees common in scrub-jungle on the dry slopes of the hills are *sahia* or *salai* (*Boswellia thurifera*), *girungila* or *kulu* (*Sterculia urens*) and *mai* or *mowai* (*Odina Wodier*).

The principal creepers are *sialpatta* or *mahul* (*Bauhinia Vahlia*), the leaves of which are used for making country umbrellas and for plates, while the pods are fried, the seeds are eaten, and the fibrous bark is converted into string; and *budhla* (*Butea superba*), the leaves and flowers of which resemble those of the *palas* (*Butca frondosa*). *Dendrocalamus strictus* is the only bamboo found in the forests.

Of trees growing in the open country the most important is the *mahula* or *mahua* (*Bassia latifolia*) with its lofty spreading foliage. Its flowers are used as an article of food and also for the manufacture of country spirit. *Babul* (*Acacia arabica*) is a tree favouring black cotton soil and except on the banks of tanks and in Borasambar zamindari, it is rare in the district. Of the *Ficus* family, *dumri* or *gular* (*Ficus glomerata*), *bar* or *banyan* (*Ficus indica*) and *pipal* (*Ficus religiosa*) are abundant in the open country, and are also planted in villages from religious motives, for they are believed to be the resort of the gods and goddesses of the Hindu pantheon. The most common tree planted in groves in the neighbourhood of villages is the mango. Other trees planted for the sake of their fruit are *tentuli* or tamarind (*Tamarindus indica*), *kaith* (*Feronia elephantum*),

*bair* or wild plum (*Zizyphus Jujuba*), *panus* (*Artocarpus integrifolia*), *munaga* (*Moringa pterygosperma*), *Jambu* or *Jamun* (*Eugenia Jambolana*), and *bahalphal* (*Cordia myra*). *Limb* or *nim* (*Melia indica*) is planted freely, as it is supposed to be a disinfectant purifying the air; *karanj* (*Pongamia glabra*) is planted for the sake of its fruit and the oil extracted from its seeds, which is used medicinally for itch. The following trees are generally planted about the precincts of temples:—*bel* (*Aegle Marmelos*), *baula* or *molsuri* (*Mimusops Elengi*) and *asoka* (*Polyalthia longifolia*). The leaves of the first are sacred to Siva, the fragrant star-like flowers of the second are an object of worship, and the twigs and leaves of the third are used on festival occasions for festooning the shrines. Of the trees mentioned above, the *gular*, banyan, *pipal*, mango, *jamun*, *karanj* and *asoka* are commonly grown in avenues, and other avenue trees often planted are *bakam* (*Millingtonia hortensis*) and *siris* (*Albizia Lebbek*). The palmyra palm (*Borassus flabellifer*) is very common and is planted in almost every village, as its fruit when ripe is used as an article of food. The date palm (*Phoenix sylvestris*) is also met with, but not in all parts of the district. The *kattang* bamboo (*Bambusa arundinacea*) is often found planted in towns and villages.

There is a dearth of good grazing grasses, but the succulent *dub* (*Cynodon dactylon*), which is sacred to Ganesh, grows all over the district on sandy soil where there is some moisture. Another good grass called *musakani* or *musyal* (*Iseilema Wightii*) is generally confined to old fallows or the ridges which form the boundaries of fields; it prefers clayey soil and is rarely found in the forests. The commonest grass of all is the *sukla* or *kusal* (*Pollinia argentea*), which is found everywhere in the forests and elevated places; it is really the common fodder grass of the district, and is excellent while young. Another grass found all over the district in small quantities is *panasi* or *bhabar* (*Pollinia eriopoda*), which is used for rope-making. Among rarer grasses may be mentioned *kel* or *kaila* (*Andropogon annulatus*), *khas* (*Andropogon squamosus*), *tikhari* (*Andropogon Schananthus*), which yields the aromatic *rusa* oil, and *kans* (*Saccharum spontaneum*), which is used in religious ceremonies and is an enemy dreaded by the wheat cultivator. There are two weeds of the *Cassia* species, of which *Cassia tora* (known as

*chakhanda*) is very common; it is eaten when young as a vegetable.

**ZOOLOGY.** "Sambalpur," writes Mr. Dewar, "is reputedly a good big game district, and in past years has been one of the happiest hunting grounds in the Central Provinces. But the cutting out of the forests and the spread of rice and cane cultivation into all the valleys and up all the streams have of late years curtailed the grazing grounds of wild animals and cut off their water-supplies. The available watering places are few and are easily watched by the poacher, who does much killing by night in the hot months. This abuse is very difficult to stop so long as the profitable trade in hides and horns is not restricted."

**Wild animals.** In spite, however, of this diminution in the number of wild animals, and especially of ruminants, few districts in Bihar and Orissa have such a wealth and variety of animal life. Though their numbers have greatly decreased in recent years, tigers are still fairly numerous. They are found mostly in the forest-clad hills bordering the district, from which they move into the neighbouring States if disturbed by wood-cutting, coming back again when felling begins there. Panthers are more common than tigers, though more rarely seen by the sportsman; they frequent open scrub-jungle throughout the district, and, like tiger, are very destructive to cattle. Black panthers have been shot in the south-west of the district. Leopards are common in the wooded tracts and are found in most of the small hills near villages. They are most daring in their depredations, often scaling the walls of a goat or sheep pen in the heart of a village and carrying off village dogs in the coolest manner. Among other species of the family *Felidae* may be mentioned the large civet cat, the lesser civet cat, the tree cat, the common jungle cat, and the leopard cat.

The Indian wolf (*Canis pallipes*) is occasionally found. Wild dog (*Cyon dukhunensis*) frequent the forests and are very destructive to game. The striped hyaena and jackal are found all over the district. The Indian fox is fairly common in the more open parts. The Indian black bear or sloth bear is very common in the forests, where his surly temper makes him more dangerous to the wayfarer even than tiger. Maulings by bear are frequent, most of the victims being women going down the jungle paths with loads to

market or gathering *mahua* flowers in the early morning on the skirts of the forests. They also do a considerable amount of damage in the cane fields.

Wild elephants have reappeared in the east and south-east of the district, and during their visits cause very serious damage to crops, especially in the rice fields adjoining the jungles. Wild pig is also responsible for much mischief to crops.

Wild buffalo (*Bos bubalus*) is very rare. They may be found across the border in Patna State, but only a rare visitor ever enters the Sambalpur district. Bison (*Bos gaurus*) are fairly common especially in the forests bordering Rairakhol and Bamra States. Among deer, *chital* or spotted deer (*Cervus axis*), *sambhur* (*cervus unicolor*) and barking deer (*Cervulus muntjac*), are all fairly well represented, though not plentiful. The four-horned antelope (*Tetracerus quadricornus*), gazelle or *chinkara* (*gazelle beunetti*) and mouse deer (*Tragulus memina*) occur but are not common. The *nilgai* or blue bull is fairly common. The black buck (*Antelope cervicapra*) is found in open country in the south of the district, especially south-west of Barpali.

Amongst other animals found in the district may be mentioned the rare brown flying-squirrel (*Pteromys oral*) which can glide from tree to tree. The *langur* or grey ape is common, and the red-faced monkey is also frequently encountered. Hedgehog, porcupine, mongoose, hare, badger and scaly ant-eater are also to be found in the district.

The district also possesses a comparatively rich variety of game birds. The common peafowl (*Pavo cristatus*), the red jungle fowl (*Gallus ferrugineus*) and button and bush quail (*Turnix Dussumieri* and *Turnix Tanki*) are all common in the forests. Grey partridge (*Francolinus pondecianus*) are not very common but spur fowl (*Galloperdix Spadicea* and *Galloperdix glumulata*) are met with fairly frequently. Green pigeon, of the large and small variety, and blue imperial pigeon are common in all jungle villages. An occasional florican, or lesser bustard, may also be found.

Game  
birds.

Of water-fowl there are many representatives. Duck and teal abound on the many tanks scattered throughout the district, and also on the Mahanadi and Ib while snipe is

equally plentiful on the marshy ground and irrigated rice-fields below tanks. The red-crested pochard is found in great numbers on all the large stretches of water. Other common varieties of immigrant duck are the pintail, the gadwall and the Brahmini. The common whistling teal, the large whistling teal and the cotton teal are plentiful and the blue-winged teal is also fairly frequently found. Good snipe-shooting can be had in many places in the district though the snipe grounds are seldom more than a hundred acres in area, so that big bags cannot be made. Pintail, fan-tail and painted snipe are all found in the district.

#### Fish.

Fish of many varieties including *mahseer*, *rohu* and *tengra* are found in the Mahanadi and other rivers. The Government has made fishing on the Mahanadi free and, following this example, the zamindars have, as a rule, left fishing free in the rivers in their estates. No attempt, worthy of notice, has been made in the direction of fish culture in tanks or preserved waters.

#### Reptiles.

Snakes, including the very poisonous *Krait* (*Bungarus caeruleus*), cobra (*Naja tripudians*) and Russell's viper (*Vipera Russellii*) are numerous. Lizards of all kinds are common, and the iguana is caught and eaten by the lowest classes. Crocodiles and *garial* are not very common.\*

#### CLIMATE.

The climate of Sambalpur, on the whole, compares favourably with that of other districts in Bihar and Orissa. In the interior the temperature is, ordinarily, not excessively high, but in the town of Sambalpur the heat is aggravated during the summer months by radiation from the sandy bed of the Mahanadi. This season of the year, i.e., from the middle of April to the end of June is distinctly trying, though comparatively healthy. The monsoon usually breaks in the second fortnight of June or in the first half of July, and this period is not unpleasant except during breaks in the rains, when the weather at once becomes hot and oppressive. The cold season is pleasant, but it is of short duration, lasting practically only three months, and it is quite warm in February. The mean shade temperature, taken over a period of 43 years, is 80°. Temperature falls to 43° in the

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\* Mr. F. C. Osmaston, I.F.S., Divisional Forest Officer, Sambalpur, has kindly contributed notes which have been freely drawn on in this account of the Flora and Fauna of Sambalpur.

winter months and is at its highest in May, when the thermometer rises to 114° and 115° in the shade.

The average rainfall is heavier and less capricious than that of the Central Provinces, but lighter and less steady than that of Bengal. The district appears to be situated on the edge of the monsoon current from the Bay of Bengal, which ensures a steady supply to the eastern portion, but falls off in strength westward of a line drawn from north to south through its centre. Consequently, as a rule, the rainfall in the Bargarh subdivision is not only less in amount but also more variable than in the Sambalpur subdivision. It is also possible that the short rainfall of the former tract may be due in part to the fact that extensive areas have been

Month	Sambalpur	Bargarh	Average	denuded of forest growth.
January	0.56	0.42	0.49	The marginal table gives the normal rainfall for each month in the year and shows the differences between the amount falling in the east and west of the
February	0.74	0.61	0.68	
March	0.85	0.96	0.91	
April	0.60	0.54	0.57	
May	1.25	0.99	1.12	
June	11.12	9.04	10.08	
July	18.93	16.14	17.54	
August	17.59	15.01	16.30	
September	8.49	7.67	8.08	
October	2.25	1.74	2.00	
November	0.38	0.34	0.36	
December	0.21	0.21	0.21	
Total	62.97	53.67	58.34	

district; but it should be mentioned that Sambalpur is in the vicinity of hills, whereas Bargarh stands in an open plain at a distance of about 25 miles from the Barapahar range. It will be seen also that the average annual rainfall for the whole district is 58.34 inches, but the amount varies largely from year to year, e.g., it was—

33.23 in 1865-66.  
 94.63 in 1896-97.  
 44.33 in 1899-1900.  
 136.73 in 1908.  
 85.81 in 1915.  
 143.91 in 1917.  
 91.09 in 1921.  
 148.72 in 1925.  
 54.45 in 1927.  
 87.07 in 1929.  
 46.24 in 1930.



## CHAPTER II.

## HISTORY.

**EARLY  
HISTORICAL  
REFERENCES.**

ACCORDING to some authorities, Sambalpur may perhaps be identified with Sambalaka, which Ptolemy mentions as a city in the country of the Mandalai, the Malli of Pliny, whose modern representatives are believed to be the Mundas. It may also have formed part of the territory of the Sabarai, whom General Cunningham takes to be the Suari of Pliny and would identify with the aboriginal Savaras, a race still numerous in the district. The latter theory seems the more probable, as Ptolemy describes the river Manada as rising in the country of the Sabarai and says that diamonds were found there in abundance. The Manada is most probably the same as the Mahanadi, and Sambalpur has long had the reputation of producing fine diamonds. Gibbon, indeed, states, without however giving reasons:—"As well as we can compare ancient with modern geography, Rome was supplied with diamonds from the mine of Sumelpur in Bengal." Tavernier, again, mentions Soumelpour as a region rich in diamonds, containing the most ancient mines in India, and this place has been identified by most writers with Sambalpur.

Professor Ball, however, who has made a special study of the early references to diamond mines in India, has brought forward a mass of cumulative evidence to show that Soumelpour is the same as Semah on the Koel (the Gouel of Tavernier) in the south of the Palamau district, though he admits that, so far as he knows, there is no local tradition of diamonds having been found in that river. He is also inclined to identify the latter place with the Sambalaka of Ptolemy in the country of the Mandalai, i.e., the Mundas of Chota Nagpur; and in face of the evidence adduced by him, it is safer to regard the supposed antiquity of Sambalpur as purely speculative.\*

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\* J. W. McCrindle, *Ancient India as described by Ptolemy* (Calcutta 1885), pp. 71, 167-9, 172-3; V. Ball, *A Geologist's Contribution to the History of Ancient India*, Indian Antiquary, Vol. XIII, 1884; *Manual of the Geology of India, Part III, Economic Geology* (Calcutta, 1881), p. 30; V. Ball, *Tavernier's Travels in India* (1889), vol. II, pp. 81-86, 455-461.

According to tradition, Sambalpur was at an early period under the rule of the Maharajas of Patna, who were the head of a cluster of States known as the Athara Garhjat (i.e., the 18 forts) and dominated a large tract to the east of the Ratanpur kingdom. Their ancestor is said to have been a Rajput prince, who lived near Mainpuri and was expelled from his territories by the Muhammadans. He came with his family to Patna, where he was killed in battle; but his wife, who was pregnant, was sheltered by a Binjhal, in whose hut she gave birth to a son. At that time Patna was divided amongst eight chiefs, each of whom took it in turn to reign for one day over the whole territory. The Rajput boy Ramai Deva, on growing up, killed the eight chiefs and made himself sole ruler of Patna. In succeeding reigns the family extended their influence over the surrounding territories, including the bulk of what is now the Samalpur district, and the adjoining States, until all their chiefs became tributary. In the 15th century A. D., Narsingh Deva, the twelfth Raja of Patna, ceded to his brother Balram Deva all the jungle country bounded on the north by the river Mahanadi, on the east by the river Tel, on the south by the Ang, and on the west by the Jonk. Balram Deva, who is regarded as the founder of the Sambalpur Raj, first established himself at a place in the Bargarh *tahsil* which he called Nuagarh, i.e., the new fort. Next, as his power grew, he made a new capital at a larger place called Baragarh, or the big fort, the modern Bargarh. Thence he moved to Chaurpur, a village lying opposite to Sambalpur on the southern bank of the river Mahanadi. One day, the story goes, he crossed the river, while out hunting, and set his hounds at a hare. After a long chase, he found, to his surprise, that the dogs had been repulsed by the hare, and struck by this extraordinary courage in the most timid of animals, concluded that there must be some supernatural virtue in the land. He therefore determined to build a fort there, and in it installed Samlai, the tutelary goddess of his family. The town thus established is the modern Sambalpur. A similar legend is still current regarding the foundation of Kharagpur, the city of the hare, in the Monghyr district.

LEGENDARY  
HISTORY.

Mr. O'Malley writes regarding the domination attained by the Sambalpur State :—" The State founded by Balram Deva soon became the most powerful of all the Garhjat States, and the power of the Sambalpur chiefs steadily increased, while that of Patna declined. Balram Deva was succeeded

by his eldest son, Hirde Narayan Deva, and the latter by Balbhadra Sai, who settled the country now known as the Sonpur State on his second son, Madan Gopal, whose descendants still hold it. His eldest son, Madhukar Sai, succeeded to the Sambalpur Raj; and on his death it passed to Baliar Singh, whose name is said to be derived from the fact that he was a strong man and powerful ruler, whose suzerainty was acknowledged by the chiefs of the eighteen Garhjats, viz., Bamra, Gangpur, Bonai, Patna, Sonpur, Khariar, Rairakhol, Raigarh, Sarangarh, Bindra-Nuagarh, Sakti, Borasambar, Phuljhar, Baud, Athgarh, Panchgarh, Mayurbhanj and Keonjhar. The Rajas of Patna and Sonpur were of the same stock as the Raja of Sambalpur; those of Gangpur, Bamra, Bonai, Mayurbhanj, Keonjhar, Khariar and Baud were, it is said, connected with him by marriage; and the rest were Rajputs, Binjhals and Gonds. Tradition still attests the prowess of Baliar Singh, tells how he overcame the Raja of Baud, and relates a quaint story of a pilgrimage he made to Puri. There he was invited to dine in the house of his mother's sister, who was the Queen Dowager. The latter, who had heard of the courage and strength of Baliar Singh, challenged him to show how he could defend himself if captured in his present unguarded state. Baliar Singh promptly replied:—'Do not imagine me unguarded or unarmed. Even now I can destroy thousands.' So saying, he drew from inside his coat and turban some knives and swords which he had kept concealed there; it is said that he wore a *tega*, or scimitar, so thin and slender, that it could be wrapped round his waist and worn as if it were a waist-band. The Queen Dowager, pleased with his ready address, induced her son, the King of Puri, to bestow on Baliar Singh the high title of *Hirakhand Chhatrapati Maharaj*, i.e., the great lord of the country of diamonds.

The statement, that the Sambalpur Raj attained suzerainty over the States of Mayurbhanj and Keonjhar, has been questioned. The oldest document found in the Deputy Commissioner's office, which throws any light on the subject, is a memorandum entitled "Notes on the Garhjat State of Patna," by Major H. B. Impey, Deputy Commissioner, Sambalpur, dated the 29th May 1863. Major Impey traces the history of Patna State, the separation of the Sambalpur

Raj from it, and the rise of the power of the Sambalpur Raj until its suzerainty over eighteen *gurhs* (Athara Garhjat) was completed. Major Impey enumerates the eighteen *gurhs* as follows :—Patna, Sambalpur, Sonpur, Bamra, Rairakhol, Gangpur, Baud, Athmallik, Phuljhar, Bonai, Raigarh, Bargarh, Sukti, Chanderpore, Sarangarh, Bindra-Nuagarh, Khariar and Borasambar. It will be noticed that Major Impey's list differs from Mr. O'Malley's list in omitting Mayurbhanj, Keonjhar, Panchgarh and Athgarh, and including Sambalpur itself, Athmallik, Bargarh and Chanderpore. The authority for the inclusion of Mayurbhanj, Keonjhar, Panchgarh and Athgarh amongst the eighteen Garhjats whose chiefs acknowledged the suzerainty of Baliar Singh, cannot now be traced. The reports of the Archaeological Survey of India referred to in a footnote by Mr. O'Malley throw no light on the subject.

Baliar Singh was succeeded by his son Ratan Singh, and the latter by Chhatra Sai, who fortified the town of Sambalpur, erected a stronghold there, and excavated a tank, now known as Chhatrasagar, near the Patneswari temple. There is a tradition that the country was invaded by the Muhammadan general Kalapahar during his reign. The story is that when Kalapahar invaded Orissa (A. D. 1568), the priests of Puri fled with the image of Jagannath and buried it in the Mahanadi to the south of Sambalpur. Kalapahar followed them to Sambalpur with his army, but could not force an entrance into the fort. While encamped outside it, his force was destroyed by the goddesses Samlai and Patneswari; for the former assumed the form of a milkmaid and sold curds and milk to his soldiers, while the latter appeared as a *malini* or gardener and sold them fruit. Milk, curds and fruit spread desolation in the army, for cholera broke out; and Samlai put Kalapahar to flight, capturing among other things his drum, the sound of which had the reputation of making the limbs of the Hindu gods and goddesses fall off their images. The drum, *ghanta* or big bell, and *ghulghula* or small bell taken by Samlai are still to be seen in her temple; while the tombs of the Muhammadans who accompanied Kalapahar are pointed out at Sankerbandh, where his army encamped.\*

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\*Reports Arch. Surv. Ind., Vol. XVII, pp. 59-60.

It should be added that the legend which says that the Muhammadan invasion took place during the reign of Chhatra Sai cannot very well be entertained; for Mr. Motte, who visited Sambalpur in 1766, has left it on record that his son and successor Ajit Singh died in May that year. Local tradition says that the latter built the fort at Sambalpur as a protection against the raids of the Marathas, and this can well be believed; for Motte gives an account of how the Marathas attempted to storm the fort during his visit. He also makes it clear that the reign of Ajit Singh was one of internal feud and that this continued to be the order of the day when his son Ubhaya Singh succeeded.

**THE  
MARATHA  
CONQUEST.**

With Ubhaya Singh we enter on more certain ground for we are no longer dependent on legend and tradition, but have the narrative of Mr. Motte, which gives a graphic and detailed account of the country in 1766. This is of especial interest as being the first reliable account of Sambalpur, and is therefore published as an appendix to this chapter. From other sources we learn that in the reign of Ubhaya Singh the forces of Sambalpur obtained a temporary success in the struggle with the spreading power of the Marathas—a struggle which ended half a century later in the annexation of Sambalpur. Several guns of large calibre, it is said, were being taken from Cuttack up the Mahanadi in boats, in order that they might be transported to Nagpur. Akbar Raya, the minister of Ubhaya Singh, thinking this a good opportunity to strengthen the Sambalpur fort, caused the boatmen to scuttle the boats in deep water, so that the guns all sunk, and many Maratha artillerymen were drowned. He then recovered eight of the guns and mounted them on the fort. The Raja of Nagpur sent a strong detachment to avenge the insult and recover the guns, but it was repulsed with slaughter. About the year 1797 an outrage committed by Jait (or Jayet) Singh, the successor of Ubhaya Singh, led to the conquest of his principality by the Marathas. It appears that Nana Sahib Bhonsla, a relation of the Nagpur Raja, was going on a pilgrimage to Jagannath with a large party of followers, when he was treacherously attacked by the levies of Sambalpur and Sarangarh, and also by those of Sonpur and Baud. He managed, however, to make his way to Cuttack, and returning with some Maratha troops, succeeded after some severe fighting in making the Baud chief and Prithwi Singh, the chief of Sonpur, prisoners. He then encamped for the rainy season in the Sonpur country,

and in the meantime Jait Singh strengthened the Sambalpur fort in expectation of being attacked. As soon as the rains were over, Nana Sahib appeared before Sambalpur, and regularly invested the town. For five months he remained before the walls without being able to effect an entrance, but by chance one of his men discovered that the moat near the Samlai gate was fordable. Nana Sahib, on hearing this, assembled his forces, made a rush across the moat, and forced the gate. The fort was quickly taken: the Raja, Jait Singh, and his son, Maharaj Sai, were captured and sent as prisoners to Chanda; and Bhup Singh, a Maratha leader, was left at Sambalpur to administer the country for the Maratha Government.

Bhup Singh assumed an independent position, and on being called to Nagpur to account for his conduct, refused to comply with the summons. The Nagpur Raja then sent a large force to punish his contumacy, but Bhup Singh surprised the Marathas in an ambuscade at the Singhora pass and drove them back in rout. This was only a temporary success. Bhup Singh foolishly provoked the enmity of one Chamra Gaontia by plundering his village, which was near the pass; and shortly afterwards, when a second body of Marathas arrived from Nagpur, Chamra placed the Maratha troops in ambush in the same pass. He then sent word to Bhup Singh that a few troopers were pillaging the country, and when Bhup Singh brought a force through the pass, the Marathas fell upon it and almost annihilated it. Bhup Singh fled to Sambalpur and thence retired with the Ranis of Jait Singh to Kolabira, from which he made frequent appeals for the assistance of the British.

After this, Sambalpur remained under the rule of the Marathas until 1803, when Raghuji Bhonsla, Raja of Nagpur, after the decisive battles of Assaye and Argaum, ceded it to the British by the treaty of Deogaon, together with the adjoining States and the seaboard districts of Orissa. The town was quietly occupied by Captain Roughsedge, with a portion of the Ramgarh local battalion, and Tatia Pharnavis, the Maratha Governor, who had replaced Bhup Singh, withdrew to Nagpur. Sambalpur did not long remain under British suzerainty, for in 1805 it was gratuitously restored with the Patna State to Raghuji Bhonsla, "in consideration," the official account says, "of the great loss to which the Raja

CESSION  
TO THE  
BRITISH.

had been subjected by the transfer of the tribute and allegiance of the chiefs to the British Government." The real reason, however, for the cession may perhaps be found in the "feebly economical policy" of Sir George Barlow, the then Governor-General, who laid down the principle that "a certain extent of dominion, local power, and revenue, would be cheaply sacrificed for tranquillity and security within a contracted circle, and withdrew from every kind of relation with the Native States, to which we were not specifically pledged by treaty; and the minor principalities adjacent to or intermixed with the Maratha possessions were left to their fate."\*

**MARATHA  
RULE.**

This withdrawal of the British protection, it is said, "caused great distress to all classes of the inhabitants, and many attempts were made to induce the Raja of Berar to exclude them from the treaty and to receive an equivalent for them in some other part of our territories. He, however, remained obstinate, and we, being unwilling to create jealousy or discontent by any further urging of the question, endeavoured to satisfy the people by promising that in the event of further circumstances bringing them again in our power, they should be permanently attached to the British dominions."† The Marathas, however, did not obtain possession of the country for some time. The Raja of Sambalpur offered so effectual an opposition to the cession, that in 1807 the Nagpur State was obliged to solicit the assistance of the British Government, being unable itself to raise funds sufficient to equip an adequate force; and Mr. Elphinstone, the ambassador at Nagpur, was consequently directed to remonstrate with the Raja. Next year the Marathas, having tried open force without success, obtained possession of Sambalpur by means of treachery. They entered into a solemn engagement, confirmed by oaths and religious ceremonies, by which the Rani, on paying up arrears of tribute and undertaking for its future payment, was to be left in independent possession. Having thus lulled her suspicions, they suddenly attacked her troops and surprised the fortress. The Rani escaped with difficulty and made her way to the territories of the British Government, which granted her a pension of Rs. 600 a month.‡

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\* Sir Alfred Lyall, *The Rise of the British Dominion in India*, 1893.

† Bengal and Agra Gazetteer, 1841.

‡ W. Hamilton, *Description of Hindostan*, 1820.

Sambalpur remained under the Maratha rule for nine years, and their administration was in the last degree tyrannical. Raghuji, deprived of a large part of his territory, tried to make the loss good by incessant exactions, which earned him the sobriquet of the big *baniya*. The Maratha Governors followed suit, and an idea of their rapacity may be gathered from a quaint story told by Dr. Breton. A large diamond, weighing 672 grains, had been found in the Mahanadi, and this the finders brought to the Rani. Unfortunately she was engaged in the funeral ceremonies of her mother-in-law, and before they were finished, the Maratha troops arrived and expelled her from the country. A treacherous servant betrayed the secret to Chandraji, the Maratha commandant, who offered to give the finders a village and Rs. 1,000 if they gave it up. When they claimed the reward, he stormed at them, saying they had given him a stone instead of a diamond, and had them driven from his presence.\*

Sambalpur again came under British suzerainty in 1817, when the fourth Maratha war broke out, being finally ceded by a treaty concluded in 1826. When the British troops took the field, the inhabitants of Sambalpur, mindful of the promise given 12 years before, made frequent offers to Major Roughsedge, who was in command of the troops at Hazaribagh, to assist him in driving the Marathas out of the country. It is significant of the detestation in which the latter were held that, when the fort of Sambalpur surrendered, the garrison made it a distinct condition that the British sepoy should escort them beyond the borders of the State and protect them from the attacks of the infuriated peasants. Jait Singh had, meanwhile, been kept in confinement by the Marathas with his son; but Major Roughsedge pleaded his cause so energetically, that Sir Richard Jenkins, the Resident at Nagpur, obtained his release from Chanda in 1817. He was restored to power in that year, but died in 1818, and the country was then administered by the British for a year. Maharaj Sai, the son of Jait Singh, was made Raja in 1820, though without the feudal superiority which the former Rajas had held over the other chiefships, advantage being taken of the circumstances in which Sambalpur was found to annul the dependency of the chiefs of the neighbouring States, to whom separate *sanads* were granted in 1821.

BRITISH  
SUZERAINTY.

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\* P. Breton, *Medico-Topography of the Ceded Provinces. South-West Frontier, 1826.*



Maharaj Sai died in 1827, and his widow, Rani Mohan Kumari, was allowed to succeed. Disturbances immediately broke out, and for some years there was constant internecine strife between the recognized rulers and pretenders to the chiefship. The most prominent of the latter was Surendra Sai, who claimed the chiefship as being descended from Madhukar Sai, the fourth Raja of Sambalpur. He was readily supported by discontented Gond and Binjhal zamindars, who found their privileges threatened and their lands encroached on by Hindu favourites of the Rani. Villages were plundered to within a few miles of Sambalpur; and though Lieutenant Higgins, with a body of the Ramgarh Battalion, which was stationed in the fort, drove off the insurgents, matters became so serious, that it became necessary to march a force from Hazaribagh to put an end to the disturbances. This force was commanded by Captain Wilkinson, who, after hanging several of the rebels, came to the conclusion that there would be endless trouble so long as the Rani remained in power. He accordingly deposed her in 1833 and set up Narayan Singh, a descendant of Bikram Singh, the eldest son of Raja Baliar Singh, who had hitherto been considered not qualified to hold the Raj owing to his mother being of inferior caste. Narayan Singh was at this time what is called at Sambalpur a Babu, a title implying that the individual is of the Chauhan or chief's family, and was apparently a sort of personal attendant on the Rani. He is described as having been perfectly astounded when it was proposed to make him Raja, so much so that he prayed the Agent not to exalt him to so dangerous a position. However, Mohan Kumari was sent off to Cuttack, the Government troops were withdrawn, and Narayan Singh was left to manage his newly acquired principality as well as he could.

Rebellion broke out at once, the Gonds rising under Balbhadra Dao, a Gond zamindar of Lakhanpur; and it was a long time before the rebellion could be put down, as the insurgents always found shelter in the vast range of hills known as the Barapahar. Balbhadra Dao was, however, at last slain at Debrigarh, the highest point of the hills and a noted rebel stronghold. An even more serious disturbance followed in 1839, chiefly due to Surendra Sai, who looked upon Narayan Singh as an usurper, and, as already mentioned, claimed the throne on the ground of his descent from the fourth Raja of Sambalpur. In 1840 he and his brother

Udwant Sai, with their uncle Balram Singh, murdered in cold blood the son and father of Daryao Singh, zamindar of Rampur. Upon this the three were arrested, tried, and sent off to the jail at Hazaribagh as life-prisoners.

Narayan Singh died in 1849, and his widow, Rani Mukhyapan Devi, assumed the reins of government; but as he had died without male issue, the country was annexed by the British. This decision was taken in pursuance of Lord Dalhousie's well-known Doctrine of Lapse; but the case of Sambalpur was different from that of other native States, for no adoption had ever been proposed, and the last Raja had during his lifetime expressly intimated his wish that the British Government should take possession of his principality and provide for his Ranis.\* Accordingly Mr. Crawford, the Agent to the Governor-General, issued a proclamation that the State had lapsed to the British Government, and sent two native officials, Munshi Prasanna Lal and Rai Rup Singh, to take over the Raja's papers, and to dispose of petty cases, etc. Mr. Crawford himself arrived at Sambalpur with a regiment of the Ramgarh Battalion in December 1849, bringing with him Dr. J. Cadenhead. The latter officer was left in charge of the district as Principal Assistant with Rup Singh as "Native Assistant," and Narayan Singh's widow, Rani Mukhyapan Devi, was sent off to Cuttack, with a pension of Rs. 100 per mensem.

BRITISH  
ANNEXA-  
TION.

An idea of the internal state of the country before the British annexation may be gathered from the description given by Lieutenant Kittoe in his account of a *Journey through the Forests of Orissa* published in the Journal of the Asiatic Society of Bengal for May 1839. "Sumbulpur," he says, "lapsed to the British Government in 1827 by the death of the late Raja, but for some reason they sought for an heir-at-law and conferred it on an obscure and aged zamindar, and a perfect imbecile, who is now entirely in the hands of his crafty ministers. These people and the Brahmans possess the best lands and obtain his sanction to all kinds of extortion; the farmers in their turn grind their ryots; the effects of such an unjust and oppressive system are everywhere apparent. It is said that the Raja realizes Rs. 7,00,000 per

RULE OF  
NATIVE  
CHIEFS.

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\* *The Administration of Lord Dalhousie*, Calcutta Review, Vol. XXII (p. 35), 1854; *Sir Charles Jackson and Lord Dalhousie*, Calcutta Review, Vol. XLII, (p. 180), 1866.

annum, but Rs. 4,00,000 is perhaps nearer the mark, including valuable diamonds, which are occasionally found. It is certain that, were the province under proper rule, much more could be made of it. Therefore, it is to be hoped that on the demise of the present Raja, who has no children, the Government will avail itself of the opportunity and resume it. At present it pays us an annual tribute of Rs. 8,000, Rs. 500 of which has for some years past been remitted in consideration of the dawk road being kept in repair, and the jungle in its immediate vicinity cleared.

“ The town of Sumbulpur extends for upwards of two miles along the proper left bank of the river; of this space the fort occupies about three-quarters of a mile. It is fast falling to ruin; the Raja no longer resides in the old *Noor* (citadel, palace), which is occupied by some of his officers; *there is a miserable garrison of a few ragamuffins dressed as sepahis, and some 20 or 30 sowars, whose steeds are like Pharaoh's lean kine.* The walls are in a very dilapidated state, having suffered much from the effects of the extraordinary flood in 1836. The bamboo thicket, which was cut down during the time the territory was in our possession, used to act as a breakwater, and protected the walls, which are very ill-constructed of unhewn stones. The ditch and swamp which defended the other three faces are in a great measure filled up and overgrown with weeds, and must render that quarter of the town very unhealthy. There is no appearance of any great trade being carried on, nor is there so much as the sight of such a large and populous place would lead you to suppose. Merchants concentrate here from Cuttack, Budruc, Nagpur, Bhopal, Chutteesgurh, Sirgoojah and barter their goods. Those of the lower provinces bringing salt, cocoanuts, cotton, cloths, spices, brass utensils, etc., exchange the same with those of the central for wheat, gram, lac, and cotton. Gold in small lumps is also taken in payment, and occasionally diamonds. The only produce of the province exported consists of oil-seeds, cotton and rice, which are taken by bullocks, and (during the rains) sent by water to the Mogulbundi of Orissa.”

Lieutenant Kittoe adds an instructive instance of the methods of justice, saying—“ I was somewhat surprised one morning while taking my ride to see three human heads stuck on a pole at the junction of two roads near the town; they

were placed there in January 1838, their owners having forfeited them for treason, though not without a protracted and severe struggle." As he visited Sambalpur in May 1838, these heads had been exposed for 4 months.

The general nature of the rule of the native chiefs of Sambalpur has been forcibly illustrated in the **Settlement Report** by Mr. Dewar. "The royal household received supplies of necessities from its rich domain lands in such villages as Talab lying near the palace, but while the Raja remained in residence at his headquarters, the headmen of villages, both far and near, sent in requisitions of produce in addition to their customary money payments. When he toured through his State, further supplies were exacted, and all officers of Government lived free of charge, and took toll not only from the fields and gardens but also from the looms and nets. At times villagers were liable to render unpaid labour on the roads and public buildings. These, the usual incidents of feudal rule, represented an amount of taxation large out of proportion with the fixed annual payments of cash. They were further added to on all exceptional or recurring occasions of expense by the levy of *nazaranas* on the headmen of villages. Their amounts were determinable only by the State, and they were liable to take the form of heavy benevolences. The zamindars, besides their nominal tributes, and besides the cost of presents paid and produce consumed during a royal progress in time of peace, were in war time liable to be called out with men, arms and supplies.

"The total revenue, probably not less than five times the fixed annual collections, can never under this system have been a light one, even in prosperous and peaceful years. How heavily it pressed on the villages during the first half of the nineteenth century can still be recollected by old men. Progress in cultivation was then hopelessly handicapped by the internal disorders that prevailed. These were not of the dignity of regular warfare, which, disastrous for a time, does not continuously harry the cultivator. To the leaders they were dynastic struggles, but to their followers and to the people at large they were episodes in a long inter-racial feud carried out bitterly in every village by means of raids, arson, torture and murder. The condition of the cultivator was not unlike that of French and English settlers in North America during the eighteenth century, when these had too constantly

to guard their homes and fields against aboriginals led and armed by French and English captains. It is not surprising that even in the open parts of the country cultivation was limited to the immediate vicinity of fenced villages.

“ It was in these circumstances that the district came under British rule.”

EARLY  
BRITISH  
ADMINIS-  
TRATION.

The first acts of the new government were apparently *neither judicious nor conciliatory*. The revenue was at once raised by one-fourth indiscriminately, without reference to the capabilities of the villages; and the whole of the free-hold grants, religious and other, were resumed. Those who held villages entirely rent-free were assessed at half rates, without any reference to the period for which the grant had been held, or to the terms of the tenure. Assignments in money or grain from the revenues of villages were resumed, as well as assignments of land in villages. Great dissatisfaction was consequently created at the outset, and so seriously did the Brahmans, who form a numerous and powerful community, look upon it, that they went in a body to Ranchi to appeal, without however obtaining any redress. In 1854 a second settlement was made on equally indiscriminate principles, the assessments of all villages being again raised by one-fourth. The result was an enormous rise in the revenue obtained by Government. “ The amount ”, says a writer in 1854, “ paid by this State as tribute previous to 1849 was only Rs. 8,800. The amount now taken in the shape of direct revenue is Rs. 74,000, of which only Rs. 25,000 are expended in the cost of collection and the payment of establishments, including an European officer.” In these circumstances, it is perhaps not altogether surprising that, when Surendra Sai headed a revolt during the Mutiny of 1857, he was joined by a number of chiefs, who feared further losses under British Settlements. The chief of Kolabira or Jaipur was one of the most powerful of these zamindars, and on his taking up the rebel cause, many of the others followed from the force of example, or were compelled to join by the more influential. A few, however, held aloof, among whom may be mentioned Gobind Singh of Jharsaguda, who had previously revolted against the Rani Mohan Kumari and looked upon himself as the rightful heir to the State.

When the Mutiny of 1857\* broke out, the troops stationed at Sambalpur consisted of a detachment (150 foot and 12 horse) of the Ramgarh Battalion, on the loyalty of which little reliance was placed, as it was believed to depend on the fidelity of the troops at Dinapore. These apprehensions were justified in the case of the detachment at Hazaribagh, which, on hearing of the rising at Dinapore, mutinied, plundered the treasury, broke open the jail, and released the prisoners, among whom were Surendra Sai, the claimant of the Sambalpur Raj, and his brother Udwant Sai. All remained quiet, however, at Sambalpur, and the detachment remained perfectly staunch—as indeed it did through the whole course of the rebellion. Before the end of August rumours of insurrectionary movements had begun to spread, though no actual outbreak occurred for some time; and early in September two companies of Madras troops were ordered up from Cuttack to Sambalpur by Mr. Cockburn, the Commissioner of Orissa. REBELLION  
or 1857.

This judicious movement was probably the means of saving Sambalpur, for Surendra Sai and Udwant Sai soon after their release entered the district, and a number of followers quickly collected round them. In the middle of September they entered the town of Sambalpur with a force of 1,400 or 1,600 men, and established themselves within the precincts of the old fort. Thence Surendra Sai sent to ask Captain Leigh, the Senior Assistant Commissioner in charge, to grant him an interview, stipulating for a safe conduct. When Captain Leigh received him on these terms, Surendra Sai assured him that he had no intention of aspiring to the Raj, and that his only object was to induce Government to cancel the remaining portion of his and his brother's imprisonment. Captain Leigh promised to represent the matter to Government, and in the meantime Surendra Sai agreed to disperse his followers and remain at Sambalpur, whilst Udwant Sai was permitted to reside in the village of Khinda, a little distance off. The promise was soon broken, for on the 31st October Surendra Sai made his escape from Sambalpur and joined his brother at Khinda, where 1,400 men had assembled.

A further reinforcement of two companies of the 40th Madras Native Infantry had been despatched under Captain

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\* This account of the Mutiny has been prepared mainly from the "*Minute by the Lieutenant-Governor of Bengal on the Mutinies as they affected the Lower Provinces under the Government of Bengal.*"

Knocker from Cuttack on the 10th October, and with them were sent 50 men of the Orissa Paik Companies, who were to undertake the station duties and so release the regular troops for more active service. Shortly afterwards, Lieutenant Hadow of the Madras Artillery having arrived at Cuttack with some light mountain guns, the Commissioner induced Major Bates to send him to Sambalpur with the guns and another company. This officer hurried up by forced marches, and was in time to take part in an expedition which Captain Knocker made against Khinda and Kolabira. In the latter place, which he reached on the 5th November, he destroyed the house of the *gaontia*; but he failed to capture Surendra Sai and his brother at Khinda, though he found their houses loopholed and prepared for defence. In only one place (Jhar-ghati) did he find any large gathering of armed men, and their numbers were concealed by the jungle.

Matters had now assumed a serious aspect. Many of the principal zamindars were collecting their *paiks* for the purpose of resisting the Government, and the whole country in the neighbourhood of Sambalpur was temporarily in the hands of the insurgents, who were posted in strength at a distance of not more than 3 or 4 miles from the station, and nightly fired on our pickets. Dr. Moore of the Madras Army, who had been ordered to proceed with Mr. Hanson to afford medical aid to the troops at Sambalpur, was murdered while on the march, his companion escaping and wandering about in the jungle without food until rescued by a party of Sebundis sent out by Captain Leigh. Captain Leigh himself marched out with a considerable body of the Madras corps to support the Sebundis, but was attacked by the rebels under cover of dense jungle, and lost several of his men without being able to retaliate.

By the beginning of December the *dāk* road to Bombay was obstructed; two of the *dāk* stations had been burnt down, while large bodies were collecting in various directions and committing excesses of all sorts. Mr. Cockburn, the Commissioner of Orissa, now despatched to Sambalpur the remainder of the 40th Madras Native Infantry, under the command of Major Bates, and with him the guns and artillerymen stationed at Cuttack. Meanwhile the Lieutenant-Governor authorized the formation of two companies of Sebundis for service in the district under Captain Bird of the 40th Madras

Native Infantry and made a strong representation to the Government of India, in consequence of which orders were sent to the Government of Madras to take immediate measures for strengthening Sambalpur. It was also decided to transfer Sambalpur temporarily to the Orissa Division, owing to the difficulty of access from the north and the heavy amount of work which pressed on the Commissioner of Chota Nagpur. Mr. Cockburn, who had been practically in charge of the district for some time before, assumed official charge on the 19th December, and proceeded at once to Sambalpur, accompanied by a wing of the 5th Madras Native Infantry under Major Wyndham, and by a detachment of artillery under Captain Ellywn of the Madras Artillery, arriving there on the 20th January.

In the meantime, Captain Wood had arrived at Sambalpur from Nagpur, with a squadron of the Nagpur Irregular Horse. On the 30th December he marched out with 73 of his own cavalry, 150 of the 40th Madras Native Infantry, and 50 of the Ramgarh Battalion; and having surprised the enemy in a grove of trees, charged down on them with his cavalry, while the infantry came up in time to complete the rout. Captain Wood, who killed three of the enemy with his own hand alone, was wounded by an arrow. Surendra Sai again managed to effect his escape, but his brother, Chhabilo *alias* Chhailo Sai was killed. Early in January Major Bates arrived at Sambalpur and assumed command of all the troops in the district. He at once proceeded to force the Jharghati pass, which was held by Udwant Sai, destroyed the breastwork which had been thrown up, and seized a quantity of arms and ammunition. He next destroyed the village of Kolabira, which had been a nest of rebels, and shortly afterwards the *gaontia* and thirteen of the most influential men gave themselves up. The estate was confiscated, and the *gaontia* convicted of treason and hanged. A less successful sortie was made by Captain Leigh, who marched out with a small force but was unable to dislodge the rebels, who, to the number of about 1,500, were strongly posted on a hill, protected by dense jungle and stone barricades.

Shortly afterwards the Singhora pass on the road to Nagpur was forced by Captain Shakespear, who, with a small force of Nagpur cavalry, successfully attacked the insurgents. Captain Wood and Captain Woodbridge were sent out with



detachments to occupy this position, but on the 12th February Captain Woodbridge was shot while marching on a post held by the rebels at Paharsirgira. On this, all the rank and file were seized with panic and fled, with the exception of two sepoy of the Ramgarh Battalion, both of whom were wounded in an attempt to recover Captain Woodbridge's body. Two days later Ensign Warlow attacked the position, and driving the enemy off, recovered Captain Woodbridge's body. He found them very strongly posted in a defile between two hills covered with jungle. Across the entrance of the defile they had erected a wall seven feet high and thirty feet long. Half way up the hill on the left was another stonework, which commanded the one in front, while on the crest of the pass was a third barricade. For some considerable distance in front they had cleared away the jungle, so that the troops in advancing would be exposed to their full fire and have no cover. Ensign Warlow, however, threw out two flanking parties to his right and left, while a third was to advance up the gorge and deliver a frontal attack as soon as the other two parties should be engaged. The enemy, seeing their position turned, fled without offering any resistance.

Vigorous measures were also taken by detachments sent out to various parts of the district; but they were hampered by the nature of the country, its dense jungles and almost inaccessible hills, which afforded cover and a ready retreat for the insurgents. A successful attack was, however, made by Captain Nicholls, of the 5th Native Infantry, on a position in the Barapahar hills supposed to be inaccessible to regular troops. The rebels were driven from their fastness, and a store of provisions was taken.

Towards the end of February 1858 tranquillity began to be restored. The rebels were being hunted down in all directions, and among those captured were some of the zamindars who had been principally concerned in closing the roads to Cuttack and Calcutta. Three central posts for the regular troops, and eleven subordinate outposts for men of the Ramgarh Battalion and the recently raised Sebundis, were established by Mr. Cockburn. He then returned to Cuttack, after making arrangements for the security of the district, confiscating the estates of insurgent zamindars, and warning the friendly zamindars against harbouring rebels. His presence was no longer required at Sambalpur, for Colonel

Foster, who had been invested with the chief civil and military authority in the district, arrived at the end of March and was soon able to report that he could dispense with the services of all but his own regiment and the Sebundis. For further assistance he relied upon the contingents of the local Rajas, who were now, he said, willing and anxious to support his authority and afford aid in the restoration of peace and order.

Surendra Sai, the ringleader of the rebels, still remained at large, and for four years troops were employed in every direction, trying to hunt him down and disperse his band, but without success. The most daring atrocities were committed by him, and he terrorized the country, any villager who dared to give or offer assistance to Government, being murdered with his family and his village fired and plundered. The royal proclamation of amnesty failed to win his submission, but at last some of the chiefs were detached from Surendra Sai by the conciliatory policy adopted by Major Impey, who was placed in charge of Sambalpur in 1861 in subordination to the Commissioner of Orissa. He offered a free pardon and restitution of confiscated property to all rebels with the exception of Surendra Sai, his son Mitra Bhanu Sai, and his brother Udwant Sai; and this offer induced many of the rebel chiefs who had been out since 1857 to surrender. Some of the most trusted adherents of Surendra Sai, such as Hathi Singh and his brother Kunjal Singh of Ghes, Kamal Singh Dao and Khageswar Dao (descendants of Balbhadra Dao, the former rebel zamindar of Lakhanpur) still obstinately refused to submit unless he was made Raja of Sambalpur. When, however, Surendra Sai saw many of the chiefs being reinstated, and found also that fresh troops were being sent to hunt him down, he resolved to listen to the overtures of the Deputy Commissioner. He at first attempted to stipulate that, if he did give himself up, he should be made Raja; but at last, seeing that the authorities intended to pardon him if he came in, yielded himself up in May 1862. Strange to say, his captains, Kunjal Singh, Kamal Singh, and one or two others, refused to surrender even then. One of the last excuses made by Surendra Sai was that Kamal Singh's band would not let him surrender unless he paid them a certain sum of money. This statement was fully believed by Major Impey, and he actually sent Rs. 500 to Surendra Sai to distribute amongst Kamal Singh's followers, who were then in open rebellion.

CLOSE OF  
THE  
REBELLION.

For some time after the surrender of Surendra Sai the country remained quiet. The rebel family had handsome stipends and several villages settled on them, and those who had been instrumental in procuring their submission were also liberally rewarded. On this ground alone, one Loknath Panda, a Brahman, who had two or three villages only, and who was very nearly hanged in 1857 for being one of the first to join Surendra Sai in the rebellion, was constituted a chief, and 19 *khalsa* villages were made over to him, assessed at half rates for a period of 40 years. Mrityunjaya Panigrahi, another shrewd Brahman, was also rewarded on similar grounds. In short, the authorities seemed to think that nothing was too much to give to the men who were considered to have achieved the pacification of the country, which had been a prey to rebellion and bloodshed without intermission for five years.

Early in 1863, however, fresh political upheavings commenced to be felt. Sambalpur had recently been incorporated with the Central Provinces, and the first visit of the Chief Commissioner, Mr. (afterwards Sir R.) Temple, was made an opportunity for reviving the old demand for the restoration of native rule. A petition was got up purporting to be from the landholders, Brahmans, and influential people of Sambalpur, setting forth that they had been much harassed by the introduction of stamps, taxes, etc.; that there were still rebel zamindars in the hills, whose depredations they dreaded; but that if Surendra Sai was made Raja, all would be well, and the Government, in place of losing by the country, might demand a heavy tribute. Nothing was obtained by the petition, and it appears highly probable that it was engineered by Surendra Sai and his advisers, the names of many landholders and influential inhabitants having been affixed to it without their knowledge or consent.

Shortly after the Chief Commissioner's departure, affairs began to get more serious. Kamal Singh and his gang again appeared on the scene, and began committing savage outrages in the *khalsa* villages. No less than 15 or 16 dacoities took place in six weeks, and a threatening letter was sent to the Deputy Commissioner warning him that the country would know no peace until Surendra Sai's rights were recognized. It became evident that Surendra Sai was still bound up with Kamal Singh and other rebel leaders. By degrees some

dangerous plots and intrigues were discovered, distinctly proving that the surrender of Surendra Sai in 1862 was merely a blind, and that he had never for a moment intended to abandon the object of his life, viz., the recovery of the Sambalpur Raj.

Major Impey died at Sambalpur in December 1863, but not before he had fully recognized the critical position of affairs and the necessity for arresting Surendra Sai and his immediate relations and adherents. Circumstances, however, prevented their arrest until the 23rd January 1864, when it was successfully effected by the Deputy Commissioner assisted by a few European officers stationed at the station. It was not legally proved that Surendra Sai was preparing to wage war against the Government, but the Chief Commissioner and the Supreme Government recognized the necessity for keeping him, with certain of his relations and adherents, in confinement as dangerous political offenders. Dacoity then ceased, and profound peace succeeded the dangerous and critical period preceding his capture.

It is reported that, of those arrested, Lokhnath Panda of Rampella and Mrityunjaya Panigrahi of Arda died in jail, while Padnath Guru was acquitted on appeal and returned to Sambalpur. After remaining for some time in prison, Surendra Sai and his brother Udwant Sai were released on condition that they remained at Raipur, where Udwant Sai died and Surendra Sai became blind. Mitra Bhanu Sai, the son of Surendra Sai, was released on the surety of his father-in-law, the Raja of Bonai, and in 1907 the Government of India passed orders permiting him to return to Khinda.

Few districts have been affected by so many administrative changes as Sambalpur. After the cession by the Marathas in 1817, though the direct rule rested with the Raja, a general power of control was reserved for the British authorities, and soon after the accession of the last Raja (1833) the State was placed under the Agent of the Governor-General for the South West Frontier. This Agency, it may be explained, was called into existence by Regulation XIII of 1833 after the suppression of the Kol rebellion of 1831-32, and at first comprised the greater part of what is now the Chota Nagpur Division, but subsequently Sambalpur, with other Tributary States, was added to it. In 1849 Sambalpur came under the direct rule of the British, and was administered

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CHANGES.

by an officer styled the Principal Assistant of the Agent for the South-West Frontier, the latter having his headquarters at Ranchi. This arrangement continued till 1860, with a change in the titles of officers; for in 1854 the designation of the Agent of the South-West Frontier was changed to Commissioner of Chota Nagpur, and that of the Principal Assistant to Senior Assistant Commissioner. In 1860 Sambalpur was transferred to the Orissa Division of Bengal, and by a notification of the 30th April 1862 it was made over to the newly constituted Central Provinces. In October 1905 the bulk of the district was retransferred to the Province of Bengal, until the 1st April 1912, when the Province of Bihar and Orissa was separately constituted.

For some years past the Central Provinces had experienced such difficulties with the administration, owing to the ethnical and linguistic differences between it and other districts, that the Chief Commissioner in 1901 had asked to be relieved of the district altogether. Although the Government of India were then unable to comply with his request, they were obliged to rescind a previous decision of 1895, which had proved unworkable in practice, and to restore Oriya as the court language of Sambalpur. The transfer of Sambalpur was again urged upon the Government of India in 1904 by the Lieutenant-Governor of Bengal, Sir Andrew Fraser, K.C.S.I. In the letter expressing his views it was stated :—  
“ The greatest administrative inconvenience has been experienced, inasmuch as there is no other part of the Central Provinces where Oriya is spoken. It is necessary therefore for the officers of Government who are sent to administer the Sambalpur district to acquire the Oriya language for their service in that district only. Native officers have to acquire the language as well as Europeans; they are very much averse to coming down to Sambalpur for a short term of service when that requires the acquisition of a new language; and Sambalpur has become mainly on that account what may be called a penal district in the Central Provinces. Again the subordinate staff has to be manned by persons talking Oriya; that means that it is practically impossible to transfer officials with any freedom from Sambalpur to any other part of the Province, or from any other district to Sambalpur. The natural result is that the administration of the Sambalpur district, in respect at least of its subordinate officers, is both more inefficient and more corrupt than that of any other

district in the Province. It was this great administrative difficulty which led to the abolition of Oriya as the court language in Sambalpur, and the substitution of Hindi, by one of the Chief Commissioners. Experience proved almost immediately that this was a measure that could not be supported. The people in the interior know Oriya, and do not know Hindi. They stand by their mother-tongue; and they felt the pressure which was brought to bear upon them to adopt Hindi as a great grievance and oppression. The revenue, criminal and even civil administration suffered mainly from the fact that it was conducted in a language practically unknown to the people. Sir Andrew Fraser, therefore, when he was Chief Commissioner of the Central Provinces, obtained the sanction of the Government of India to restore the Oriya language in Sambalpur, and proposed as the best means of meeting the administrative evil, of the gravity of which he was thoroughly sensible, to transfer the Sambalpur district to the Orissa Division. He holds the same views still.”\* This recommendation was accepted by the Government of India, and accordingly, when in 1905 a redistribution of territory was decided upon, the district (with the exception of the Chanderpur-Padampur estate and the Phuljhar zamindari) was transferred from the Central Provinces to the Orissa Division of Bengal. In 1912, the district was incorporated in the Province of Bihar and Orissa, when that Province was separately constituted.

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\* Papers relating to the Reconstitution of the Provinces of Bengal and Assam (Simla, 1904).

## APPENDIX TO CHAPTER II.

## SAMBALPUR IN 1766.

THE first visit of an European to Sambalpur, of which there is any published account, is described in *A Narrative of a Journey to the Diamond Mines at Sumbhulpoor in the Province of Orissa*, by Mr. T. Motte, published in the Asiatic Annual Register for 1799. The journey was undertaken under the orders of Lord Clive, to whom the Raja had sent a messenger, Sardar Khan, with a rough diamond as a sample and an invitation to send an agent to purchase diamonds on the spot. Lord Clive eagerly accepted this offer, as he wished to use diamonds as a convenient means of transmitting money to England and also thought it a good opportunity to open up negotiations with the Marathas. The agent whom he selected was Mr. Motte, who describes his instructions as follows :—

“ His Lordship being then at a great loss for means of remitting money to England, proposed to me to return with the vakeel to the mines, and to endeavour to open the diamond trade. He offered to make it a joint concern, in which I was to hold a third, he the other two; all the expenses to be borne by the concern. The proposal dazzled me, and I caught at it without reflecting on the difficulties of the march, or on the barbarity of a country in which Mr. Mallock, sent by Mr. Henry Vansittart for the same purpose, durst only stay twenty-four hours. His Lordship instructed me to make what inquiries I could into the state of the Mahrattas supposing that a Government connected by such very slight ties might be easily divided, and, by such division, that the power of a people so formidable in India might be weakened. He directed me also to sound whether he would not cede the province of Orissa for an annual tribute, and thereby give a contiguity to the British dominions in India, which would strengthen them greatly.”

Mr. Motte left Calcutta on the 13th March 1766, taking with him a companion (Mr. Raby), an European servant, 3 horses, 2 camels, 3 tents, 30 native servants and 26 sepoys. He proceeded through Midnapore and Balasore to Cuttack, which he reached on the 6th May. Here he had an interview with the Maratha Governor, Bhawani Pandit, who suspected

that the mission to Sambalpur was merely a blind, and that he had been sent by Lord Clive "to form alliances with the mountaineers, through whose territories my road lay." Mr. Motte then laid before him Clive's proposal that Orissa should be handed over to the Company, "who should pay a stipulated sum and send a resident to the Court of Nagpur as an hostage. Bowanee Pandit was too good a statesman not to comprehend the use which might be made of an alliance with the English. He caught the idea with the vivacity of a Mahratta, told me the interests of his court and ours were the same, that he would write what he had said to Jannoojei, and desired me to write to Lord Clive. Business being finished, he became extremely cheerful, supplied me with guides and promised me every assistance."

Mr. Motte left Cuttack on the 10th May, and after marching to the south of the Mahanadi through Banki, Khandpara and Daspalla, made his way through the Barmul pass into Baud, where he was overtaken by a message from Bhawani Pandit that his master Janoji must give up all thoughts of an alliance with the British at present, as he had been defeated and his capital, Nagpur, taken by the Peshwa Madho Rao. On the 28th May, 2½ months after he left Calcutta, Mr. Motte entered the Sambalpur territory, and here his troubles began. On the 29th the messenger whom he sent to announce his arrival returned with the news that the Raja Ajit Singh was dead, and had been succeeded by his son "Obbi Singh" (Ubhaya Singh). He was directed to march to Maneswar, a place 5 miles from Sambalpur; and having done so, he encamped in a pleasant grove. But next morning there was a severe storm. The baggage tent, in which the sepoy and servants sought shelter, was struck by lightning, the ammunition stored there exploded, and the tent was set on fire. The sentry on guard was killed, and nine of the men died before morning and seven the next day. The situation in which he now found himself and his subsequent adventures are described by Mr. Motte as follows:—

"My situation was at this time truly critical. I was entering a place so remarkable for perfidy, that Captain Mallock durst not stay twenty-four hours in it; with a body reduced extremely low by a nervous fever, and no medical assistance at hand. The sepoy and other servants, on whom I depended for protection against secret treachery, but which, in their



best state, were insufficient to guard against open violence, instead of marching in good spirits, were obliged to be carried on a hurdle on the heads of two men; for almost all my people were burnt, several of whom died after I entered the town. These circumstances presented to me in all their terrors; but the state I found things in at Sumbhulpoor prevented many of the bad effects. Jite Sing, one of the rajah's natural brothers, came to congratulate me on my arrival in the Sumbhulpoor territories. He was shocked at the sight of my maimed people, and supplied me with labourers, who placed their bedding on hurdles, and carried them into the town like dead bodies. My entrance appeared rather like a funeral, than the conclusion of a successful march. The distance was only five miles to the place the rajah had pitched on for me to reside in; it was an outwork which had been added to the town in the manner of a ravelin. It formed an irregular triangle, two hundred yards in circumference, defended on two sides by a deep ditch and high mud wall, and covered towards the town by a mud wall ten feet high. The part allotted for me was surrounded also by a mud wall and contained two sheds used before as stables, which I gave up to the sick, pitching my tents for myself and those in health, until I could build a thatched house. I found the town in great confusion on account of the state of the Government ever since the death of the late rajah. To explain this more fully, I shall give the history of the last three years.

“ In the year 1763, Ajeet Singh was rajah, and Deccan Roy dewan. This man, taking advantage of his master's indolence, acquired such an ascendancy, that he directed everything according to his own will and pleasure. At length the rajah's wife roused him, by representing the extreme dependence of his situation. The rajah privately raised a party; for the dewan had obtained grants of so many villages, that his master durst not attack him openly. Assassination best suited the spirit of the Government. The cowardice of the rajah, and the genius of the people, who were sensible that, in the midst of the disturbances consequent to such an act of treachery, the plunder of the dead and of many houses would fall to their share, came readily into the plan; and Ajeet Sing on the 16th of June, ordered the public hall to be cleared of everybody except Deccan Roy, on pretence that the Ranny would pass through it on her way to a temple, whither she was to pay her devotions, and would then speak

to him. The dewan, not suspecting any violence, sat waiting for her, when eight or ten ruffians who had been concealed for the purpose, rushed out and cut him to pieces. This was the signal for plundering his house, which the populace instantly did; and when the rajah sent a party to secure his share of the booty, they found nothing left. Peelo Roy was the principal actor in this tragedy; but Kascree, who had charge of the rajah's household, jealous lest he should become his master, by being appointed dewan, persuaded Ajeet Sing to keep that post vacant, sensible that when the rajah's indolent fit should come on, the administration of affairs would fall into his hands; and he judged right: for no sooner did Morpheus shed his poppies on his master's head, than Kascree became as powerful as ever Deccan Roy had been. But Peelo Roy, sensible that Kascree had stood between him and the desired post, did not suffer him to enjoy his master's favour long. He employed a villain, who cleft his skull as he was passing through the gateway of the rajah's palace. Peelo Roy, having thus removed the chief obstacle, was appointed dewan, and Ajeet Sing sunk into his usual insignificance.

“ In the year 1764, Akber, a relation of Kascree, finding Peelo Roy's advance was incompatible with his safety, represented to Ajeet Sing how shameful it was that he, who had shaken off the fetters of so wise a man as Deccan Roy, should submit to be ruled by such a wretch as Peelo Roy. This representation had such an effect, that the rajah gave Akber a private order to murder him; however, the dewan being on his guard, no opportunity offered, until 27th August, a great holiday, when all the principal people of the town being assembled in the public hall with the rajah, at the dances exhibited on the occasion, and Peelo Roy retiring, Akber dispatched two or three ruffians after him, who murdered him as he was pressing through the crowd. In an instant the hall was cleared, every one running with the greatest alacrity to plunder his house. Akber succeeded to all the influence of his predecessor, and continued until the death of his master. Ajeet Sing died in the beginning of May 1766, not without strong suspicion of poison. It appeared he had resolved to destroy Akber, and on his death-bed, recommended the destruction of him to his son Obbi Sing. His son, therefore, as soon as the funeral of the father was over, refused to return him the seal, but gave it to Kissun Bur

Mullic. Akber, being commander of the troops in the capital, retired to his own house, which was in the midst of the town, where he fortified himself. In this state was the country when I arrived.

“ On the 2nd June I paid the rajah a visit, being introduced by Jite Sing. Kissun Bur Mullic officiated as his minister. He told me his master would enter on business with me immediately. He complained much of the insolence of Akber, in defying his master in his capital; and gave a hint that he expected my assistance. I heard all, but said little. The rajah, Obbi Sing, was sixteen years of age, looked very stupid; his eldest natural brother, who had the command of the troops, was haughty and impetuous; his other brother, Jite Sing, of a sweet, open disposition. The rajah returned my visit, but scarce spoke two words, though he seemed pleased with the presents I gave him. They consisted of two pieces of velvet, four of broadcloth, a fusee, a brace of pistols, a spying glass, and some other trifles. The next night Kissun Bur Mullic came, and represented to me that the principal objection to entering on business was the distracted state of the town, on account of the rebellion of Akber; and hinted a wish that I would assist him in seizing him. I excused myself from giving my advice, as not being master of the subject, and my assistance, by shewing the terrible condition of the small force I brought with me.

“ The town became daily more confused by mobs, and riots, insomuch that I forbade any of my servants to go out of my quarters in the night; but my poor cook, disobeying that order, was next morning found murdered in the street. Matters came to a crisis on the 17th of June, at night, when Akber having collected his people, marched from his own house to the palace, secured the person of the rajah, and murdered every one who offered to oppose him. A massacre followed in the town, where three hundred of the dependents of Kissun Bur Mullic were put to death. I doubled my guards, and kept all my people together. There were in the rajah's service two Germans and two Frenchmen, who were employed in taking care of his guns; the two former were killed in the palace; the two latter, making their escape to me, were protected. My steward, having straggled in the morning, was seized by Akber's people, and carried before him, who, without ceremony, ordered him to be put to death.

The news flew to me. I sent a man, acquainting Akber that I had as yet taken no part in the disputes; but that if he did not instantly release my servant, I would march my sepoy, and join the rajah's brothers, who were then defending themselves in their houses. This threat had the desired effect; the steward was sent to me, so frightened, that he was not in his senses. Akber was appointed dewan and confined Kissun Bur Mullic in a dungeon, the entrance to which was by a trap door, whereon Akber always slept. In a country thus torn by dissensions, I had little prospect of doing any business; but the rains being set in, I could not return by land, nor could I get boats to transport me by water; so that I was obliged to sit down as contented as I could.

“As soon as Akber had established himself firmly in the Dewanee, I entered into a conversation with him in respect to the diamond trade; and here a great difficulty occurred; for Surdar Khan, who had returned with me, had reported to the dewan that he had delivered the diamond to Lord Clive, who had sent me to settle the price and pay for it. I had not brought more money with me than was necessary to pay my expenses, but had established a credit at Cuttac, whither I could send whenever it was necessary. This was a prudent precaution; for if I had had the money with me, Akber had undoubtedly plundered me, and paid himself. I answered that the diamond had been valued by the vakeel at 3,500 rupees, which sum I was ready to pay. He insisted on 6,000 rupees, and went away disgusted. I was a good deal surprised the next day to find that a proclamation was issued, that no person should supply me or my people with any provisions, nor have any conversation with us. This was a whimsical order, to be sure; however, I put as good a face on it as I could, and acquainted the dewan by message, that my sepoy would bear anything but starving; that if his subjects refused to take their money for provisions, I could not prevent their taking them by force. This matter was decided, like most other critical situations, by a circumstance which had nothing to do with it. Akber wanting a sum of money for other purposes, withdrew the prohibition, and sent me a few more diamonds, the price of which we settled and for which I paid him, having sent for the money from Cuttac.

“The above bears the appearance of a gasconade, but I was sensible Akber was by no means firmly established;

for the rajah's two brothers maintained themselves in their houses, nor durst the dewan enter the quarter of the town they inhabited; whereas civil messages passed between them and me. Besides, my sepoys being recovered and trained, formed a respectable body on the parade. Being now reconciled to Government, I requested permission to go on to the places where the diamonds were found, but the minister made many scruples. He first said, that the river was so full, there was nothing to be seen; next, that the country was unsettled, the manners of the inhabitants of those parts so rude in their disposition, so mischievous, they were not to be trusted. I persisted; and after various evasions, catching him at length in a good humour, obtained his consent. He gave me his son-in-law as a guide, and a party of archers as a guard; for I was not willing to carry the sepoys, lest the novelty of their appearance should cause an alarm.

“I set out with Mr. Raby and a few servants, the 16th July. We travelled that day ten miles on the banks of the Maha Nuddee river, in which I frequently saw rocks peeping above the water, and halted at night at the foot of the hills. The next morning, having marched three miles, we passed the side of a rock which projected into the great river, and came to the mouth of the river Hebe, where the diamonds are found. A servant of the rajah, who had charge of this rich spot, met us with only three attendants. A countenance naturally morose, a voice studiously rough, and sentences affectedly short, with a desire of looking formidable, joined to form one of the most disagreeable human creatures I ever saw. Raby was so much out of humour with him, as to propose to me to beat him into good manners; but this brute expressed much surprise at the curiosity which brought me hither; and, after I had worked him into good humour by a present of two yards of scarlet broadcloth, became more communicative.

“He told me it was his business to search in the river Hebe, after the rains, for red earth washed down from the mountains, in which earth diamonds were always found. I asked him if it would not be better to go on the mountains and dig for that earth. He answered it had been done, until the Mahrattas extorted a tribute from the country; and to do so now would only increase that tribute. He shewed me several heaps of the red earth, some pieces of the size of small pebbles,

and so on, till it resembles coarse brick-dust, which had been washed and the diamonds taken out. I was desirous of going towards the source of the river, but my guide told me it was impracticable during the rainy season. Where the Hebe river discharges itself into the Maha Nuddee, it is 200 yards wide. I went into it in a boat, and found a bay, near a mile in diameter, the banks of which were overshadowed by thick underwood. I with great labour got the boat forward about two miles to where the river poured from the mountains; then, convinced that what my guide had told me was true, I returned, not a little dissatisfied.

" On my return from this place, I paid a visit to the Naik Buns, the great snake worshipped by the mountainous rajahs, which they say is coeval with the world, which at his decease will be at an end. His habitation was the cavern at the foot of a rock, at the opening of which was a plain of 400 yards, surrounded by a moat. I understood he generally came out once a week, against which time such as make religious vows carry kids or fowls, and picquet them on the plain. About nine in the morning his appearance was announced to me; I stood on the banks of the moat opposite the plain. He was unwieldy, thicker in proportion to his length than snakes usually are, and seemed of that species the Persians call Ajdha. There was a kid and some fowls picquetted for him. He took the kid in his mouth, and was some time squeezing his throat to force it down, while he threw about his tail with much activity. He then rolled along to the moat, where he drank and wallowed in the mud. He returned to his cavern. Mr. Raby and I crossed the water in the afternoon, and supposed, from his print in the mud, his diameter to be upwards of two feet.\*

" A few days after I returned from this trip, Raby was seized with the fever of the country. We sat down to tea in the afternoon, when he looked and talked very wildly. I took him by the hand, felt him in a strong fever, and advised him to go to bed, from whence he never rose, but to the hour of his death, on the third day, continued light-headed. Charles Smith, my European servant, died with the same

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\* Lieutenant Kittoe, who visited Sambalpur in 1838, said he was informed that this reptile was still in existence and that " the diamond washers make offerings, if they neglect which, they suppose their search will be fruitless."

symptoms. When I read the funeral service over him I could not but seriously reflect there was no one left to perform the same duty over me. Having now no European with me, I wished to leave a place where I was likely to do no business; but the rain prevented me. I found the people of the country tampered with my sepoys, and prevailed on one of them to desert. Conscious I was in their power, I thought it best to put a confidence in them. I paid them to the end of July; then mustering all my eloquence, I contrasted to them the horrors of the country we were in with the charms of that we had left; and told them the only chance of ever seeing that dear country again, rested on their adherence to me; that I should conduct them thither as soon as the season would permit. They were struck with my frankness, unanimously declared a perfect confidence in me, and not a man deserted afterwards. My time grew daily more burthensome, and I looked with anxiety for the day when I should leave Sumbhulpoor, where I was obliged to be always upon my guard.

“ The beginning of September, Baboo Khan, detached by Jannoojie to the assistance of Bowanee Pundit, encamped near Sumbhulpoor with 300 cavalry. He demanded forage and money of the rajah; but not being supplied immediately, blocked up the town, and threatened to attack it. He applied to me. I advised Akber to dispatch him as soon as possible, and cautioned Baboo Khan not to attack the part of the town I was in, where I had put two guns I found into good order. The rajah delaying, Baboo Khan resolved to attack. He armed an elephant with a wooden shield on his forehead, from whence projected a strong iron spike. The driver, who was protected by a large wooden shield, attempted to drive him against one of the gates in order to force it open; but the rajah's people, throwing a great quantity of fireworks from the gate, frightened the beast, so that he could not be brought to the charge. A few days after, Baboo Khan marched.

“ At length, at the end of September the clouds, which had covered the tops of the mountains from the time the rain set in, dispersed themselves, and the season was pronounced at an end. I prepared for my departure. The first of October, the rajah came to see me, and begged everything he saw; and it was with great difficulty I could save my compass. On the 2nd, in the morning, I went to take leave of him.

He and Akber made great professions of their attachment to the English, and of their desire of being dependent on them; at parting he presented me with a rough diamond set in a ring. I believe they were all glad to part with me; for the rajah and his brothers were convinced I would not assist in turning out the dewan, while Akber feared I would change my mind. I marched in the afternoon through the town and suburbs, and encamped at the rajah's garden, three miles beyond it. Some of the principal people waited upon me in the evening, and advised me to be on my guard against the treachery of Akber, who had sent a force after me to cut me off. I answered, in such case Lord Clive would send forces to revenge my death, by destroying all the country with fire and sword.

"I was not alarmed by these insinuations, but at the same time took every precaution. I kept near the banks of the river, and embarked such part of my baggage as I had not immediate occasion for in boats. I armed all my servants with spears. I took into my service twenty men, inhabitants of Balasore, with match-locks. I rose at four, sent on my breakfast apparatus, which I ordered to be prepared at Garey. The tents were struck, and thirteen sepoy were sent with them; the kitchen furniture followed, and after it the rest of the sepoy. As soon as they were at a little distance, I mounted my horse, or got into my palankeen, attended by the match-lock men. I passed all my people, and came to the breakfast table, where I sat till all my people passed me again. I then pushed by them; and, going through several cultivated spots, came to the village Whoamah; and ordered the tents to be pitched in a grove without the town. Whoamah is a large village on the banks of the Maha Nuddee, surrounded with a live bamboo fence. The commander would not suffer any of my people to go into the town, nor would he come to see me but he sent shop-keepers with necessaries to sell to me. In the evening they all returned into the town; and although I did not like the sullenness of the commander, yet, as I found it was tempered with fear, I was under no apprehensions. The march on 4th October was through a mountainous uncultivated country. Twelve miles from Whoamah I passed the bounds of the province of Sumbhulpoor."

The general result of his mission is described by Mr. Motte as follows: I now contemplate that, after so



perilous a journey, I had carried no one point I wished; but having resided during the most unwholesome season among a perfidious people, thought myself happy in having escaped with my life. The opening of the diamond trade was prevented by the indolence of the inhabitants, and by their wretched dependence on the Mahrattas. The alliance with Jannoojie was obstructed by the very critical situation of his affairs, and by the distracted state of his family. The very severe illness Lord Clive laboured under, prevented him from pursuing the plan for the cession of Orissa, though he entered on it with great alacrity; and the only satisfaction I had, was a promise to be employed in the negociation, should it ever be resumed."

Mr. Motte also gives the following account of the Sambalpur State at the time of his visit. "The Sumbhulpoor province is so called from its capital; but the rajah takes the title of Rajah of eighteen forts. The province extends from latitude  $20^{\circ} 50'$  to  $22^{\circ} 15'$  north, and from longitude  $83^{\circ} 20'$  to  $84^{\circ} 50'$ . It is bounded to the west by the countries of Boora Shumbur and Rottunpoor; to the east by Bimbera, Lundacole and Boad; to the south by Patna and Coondon; to the north by Gungpoor and Soorgooja. The air of Sumbhulpoor is very unwholesome, owing to the great vicissitudes of heat and cold; for the valleys, the only inhabited parts, are impenetrable to the breezes, which, during the hot season, render the torrid zone tolerable, while, if a shower comes, such a piercing wind comes with it from the mountains, that I have, within twenty-four hours, felt the weather hotter and colder than I ever felt it in Bengal within twelve months. This makes the inhabitants subject to rheumatisms, and this occasioned every person I carried with me to be affected with violent fevers. The soil in the valleys is rich loam, in which grain or pulse thrive well. Yet rice is the principal grain cultivated, because the harvest of it is over before January, when the Mahrattas overrun the country. The mountains abound with gold and diamonds; but the natives are deterred from working the mines by their indolence and fear of the Mahrattas, to whom their riches would only point them out as a more desirable prey. They are, therefore, content to wash the sands of the rills which descend from them: nor is the quantity of gold they procure thereby despicable.

"The ordinary revenues of the country are paid in kind, and the regulation of the collections is simple. Each village

being rated at a certain number of measures of paddy, or rice, in the chaff, the ground is divided among the inhabitants in this manner. Every man, as soon as he is of proper age, is enrolled as a soldier, and allowed half a measure (about six pounds) of rice per day for his subsistence, and three rupees per annum for clothing. As much arable land is then made over to him as is supposed to produce 242½ measures. He is to deliver to the rajah, or his order, 60½ measures, and the remainder is for his own use. The land is given in charge to his wife, who feeds him, and provides for paying the rent; if the ground produces more than it is rated at, it is her profit; if less, her loss. The reserved rent of three or four villages, being one-fourth the produce of the land, is applied to the use of the rajah's household. The reserved rent of the rest is given to his relations, or principal servants, who by these means have all the inhabitants dependent on them. The extraordinary revenues consist of duties on merchants and others passing through the country, and of fines. The former are not settled, but depend on the conscience of the rajah; and indeed, within three years since his people robbed and murdered a considerable Nagpoor merchant near this place, none have passed this way. The latter, also, are entirely arbitrary; nor is it necessary to find a man guilty of any crime in order to fine him, in a country where money cannot be acquired but by means prejudicial to society.

“ The government of Sumbhulpoor is strictly feudal, the fiefs of which being originally official, are by the weakness of the sovereign, become hereditary. . . . It appears from the history I have given that all the evils attending the feudal system were centered in this government; for such is the danger of degrading a man from an office, that it is seldom effected without murdering him; for, if he can fly to his fief he is able there to raise an opposition dangerous to the sovereign. The former dewans were possessed of villages at a distance from the capital, and were of course liable to surprise; but Akber the present dewan's power lay in the capital itself, so that he was mayor of the palace, and made the rajah prisoner at last.

“ When they fell under the yoke of the Mahrattas, the oppression of that vile government broke their spirits, and their custom of inactivity became a total aversion to labour. They threw the cultivation of the lands, and all other works

of fatigue, on the sex designed by nature for softer toils. The sex losing that gentle tenderness for which the women of England are famed, lost all the power of pleasing; while the men, becoming worse than brutes, addicted themselves to the most shocking of all vices. I have been more than once requested to join in effecting the destruction of the dewan. Had the women desired my assistance to make a female dewan, I had granted it, since they form evidently the superior sex. So indelicate are the men with respect to the women, that I have been introduced and obliged to show respect to a man of consequence in the morning, whose wife has in the afternoon brought a load of wood of her own cutting, as much as she could stagger under, and sold it me for a penny.

“ The natives in general are very abstemious, eating only once in twenty-four hours, and that in the evening. Their meal is then two pounds of rice; and they keep the water in which it has been boiled for drinking the next day; raw water being apt to give them a flux. The men are low in stature, but well made, lazy, treacherous and cruel. But to these ill qualities of the tiger, the Almighty has also, in his mercy, added the cowardice of that animal; for, had they an insensibility of danger, equal to their inclination for mischief the rest of mankind must unite to hunt them down. They profess themselves Hindus, but practise only that part of the religion which consists of external ceremonies.

“ The common disease of the country is a violent fever, the first symptom of which is being light-headed. The doctor first enjoins the patient to vow a sacrifice to Sumbhute, the deity of the place, to expiate her wrath. He then proceeds to exercise the patient gently if his fever be mild, but with greater violence if he be light-headed. They then employ five or six men to hold the patient in a sitting posture, while the doctor jabbers over a form of words, blowing in his face at each period. This provokes him very much: he swears, abuses, and curses horribly; this is all placed to the account of the devil in him. They aggravate his rage by holding a burning horse's hoof, so that all the smoke goes up his nostrils. He grows outrageous, till, quite exhausted by the struggles he makes to extricate himself from those that hold him, he falls down almost insensible; and a profuse perspiration succeeding, they cover him up close to encourage it, which carries off the fever. He sleeps usually twelve hours, and awakes

so much emaciated as is surprising. Thus he is cured of his madness, by means which drive a sane man out of his senses. If the patient is so much exhausted that he cannot struggle, the doctor pronounces the devil to be too much for him.

“ I was surprised to find among these people a trace of mechanics which seems to show they have once known them. They use stilliards instead of scales. In every other respect we may say that, if a state of ignorance is a state of nature, the inhabitants of this country are perfect naturals, since they are as naked with respect to rational improvements as when they were born.”

## CHAPTER III.

## THE PEOPLE.

GROWTH  
OF POPU-  
LATION.

THE earliest census of the district was taken in 1872, and showed the population of the district, as now constituted, as 392,275. The next census, 1881, gave the population as 520,124, an increase of 32 per cent, which was far in excess of the natural growth of the population, and which may perhaps be partly explained by the incompleteness of the first census. The census of 1891 showed a further increase of 19 per cent. The census of 1901 was taken in the year after the district had been visited by a severe famine and cholera epidemic, during which the death-rate rose to the appalling figure of 108.18 per mille, and, consequently, the increase of population for the decade was only 3.2 per cent. The census of 1911 recorded an increase of 16.46 per cent in the population, that of 1921 showed an increase of 6.08 per cent over the 1911 figure, while that of 1931 returned the population as 880,945, an increase of 11.58 per cent over the 1921 figure. From these statistics, it will be notice that there has been an increase of nearly 125 per cent in the population in the 60 years preceding 1931. The increase in the population has been most marked in the Borasambar zamindari, in which there has been a phenomenal increase from 83,806 in 1901 to 153,310 in 1921. The 1931 figures are not available.

GENERAL  
CHARAC-  
TERISTICS.  
Density of  
population.

In the district, as a whole, including unsurveyed forests and the bed of the Mahanadi river, the density of population comes to 230 a square mile. Calculated on village area, the density works out at 242 a square mile in the Bargarh subdivision, and 213 a square mile in the Sadr subdivision. Side by side with the increase in population, there has gone an increase in the area of land under cultivation. The occupied area was found to be  $12\frac{1}{2}$  per cent higher during Mr. Hamid's Settlement, than during the previous settlement, and the cropped area was found to have increased by 17 per cent during the same period.

In recent years, there has been a considerable increase Migration. in the volume of emigration to Assam, as the following table shows :—

Year ending the 30th June 1922 = 1,390 souls.

1923 = 2,535 ,,

1924 = 7,853 ,,

1925 = 5,168 ,,

1926 = 8,024 ,,

1927 = 6,336 ,,

1928 = 4,757 ,,

1929 = 10,287 ,,

1930 = 9,308 ,,

1931 = 9,390 ,,

The increase may be attributed to the improvement of labour conditions in Assam, particularly to the abolition of penal contracts, and the greater freedom of labourers to leave their employment at their pleasure. A very large proportion of the emigrants now return to their homes after a term of labour in Assam. The census statistics show that there is also an important stream of immigration into the district. the number of immigrants from other districts recorded in the census of 1931 being as high as 47,312.

The only towns in the district are Sambalpur, which contains a population of 15,017, Bargarh, with a population of 7,085, and Jharsaguda, with 7,077. The remainder of the population is contained in 1,951 villages, the largest of which is Tamparkela, with an area of 7,168.58 acres, or just over 11 square miles, and the smallest of which is Purichampa, which contains only 4.85 acres. The most populous of these villages are Rampella (5,408), Arhapara (2,814), Katarbaga (2,819) and Arda (2,590) in the Sadr subdivision, and Barpali (4,585), Padampur (3,915), Kumbhari (3,500) and Tora (2,868) in the Bargarh subdivision. Towns and villages.

Union Committees have been established in Bargarh, Jharsaguda, Barpali and Padampur. Bargarh, the sub-divisional headquarters, has an important market which collects and forwards to Sambalpur most of the surplus grain of Patua State and the Bargarh plain. With the improvement of communications, the trade of this bazaar has increased enormously, and it is estimated that 6,000 to 8,000 laden

carts leave Bargarh every Friday after the weekly babar. A motor lorry service for goods has recently been started between Bargarh and Sambalpur, and this should further develop trade, provided the road is maintained in a good motorable condition under the greatly increased traffic. Jharsaguda owes its prosperity to its position at the junction of the Sambalpur branch railway with the main line, and also to a large settlement of grain and *kendu* leaf dealers established there on the Government town lands. Barpali, the residence of the premier zamindar of the district, is an old town with a large community of silk weavers and a considerable trade. Padampur is the headquarters of the zamindar of Borasambar. It is a thriving village, and a number of Cutchi merchants have settled there attracted by the trade in oil-seeds with Raipur. It contains a police-station, a dispensary, an excise warehouse, a middle English school, a girls' school, and an inspection bungalow. There is but little tendency on the part of the rural population to form towns, but rather the contrary, the population increasing most largely in those tracts where most cultivable waste lands are available.

#### LANGUAGE.

Oriya is the main vernacular of the district, being spoken by no less than 778,086 persons or 88.3 per cent of the population.

#### Oriya.

The Oriya of Sambalpur is in many ways different from the purer tongue spoken in the sea-board districts of Orissa. This is due to the fact that Sambalpur was until a recent date largely isolated from the rest of Orissa, and received many linguistic and other impressions from the neighbouring districts of the Central Provinces. Dialectic differences and peculiarities are, indeed, so marked that a person not possessing an intimate knowledge of Oriya might almost mistake the language of the common people for a new dialect. The peculiarities in the vernacular may perhaps be best illustrated by giving a few selected simple sentences and mentioning some of their divergences from standard Oriya.

(1) *Babur bua ketebele asi amriba, nai jani*, "I do not know when the little boy's father will come." The word *bua* meaning "father" is not used in eastern Orissa; *amriba*, meaning, with *asi*, "will arrive," would not be intelligible to the ordinary Oriya; and the placing of a negative before a verb in *nai jani* resembles Hindi.

(2) *Nuni ta Misra gharar bui sangare gote amba un gote letir lagi kalihoi kene je gala? Nihetal dishbaku*, "My little girl quarrelled with the little girl of a Brahman's house about an unripe mango and a ripe mango. Where has she gone? She is as yet nowhere to be seen." The words *bui* meaning "a little girl of the Brahman caste" and *nuni* meaning "a little girl of a non-Brahman caste" are not ordinary Oriya; neither is *nihetal*, which means "not till now."

(3) *Madhba halia misha chora bagir luchlana. Nai aiba kacn?* "The ploughman Madhab has also hidden himself like a thief. Will he not come?" Here *Madhba* (a name) is used for *Madhab* (*cf.* *Madna* for *Madan* and *kadli* for *kadali*) while *misha* (also), *bagir* (like), *luchlana* (has hidden himself), *aiba kacn* (will he come?) are all unknown to Oriya.

(4) *Pain tike juin tike, ke anba?* "Who will bring a little water and a little fire?" Here *pain* is used instead of *pani* (*cf.* *mail* and *pait* for *mali* and *pati*); and *juin*, meaning fire, is a word which is known neither in Bengal nor Orissa proper, but is used in Assam.

Among other words common to Assam and the Oriya of Sambalpur, but not known in Bengal, may be mentioned *karchali*, a ladle; *oda*, wet; *gunda*, dust or dry grass reduced to dust; *topa*, a drop; and *ofra*, a cast-off or unnecessary thing. The Oriyas of Sambalpur, again, say *Mu ulgi heuchi*, *i.e.*, "I bow down," and *olag* in Assam means "bowing down;" *phal* is used, as in Assamese, for a side, *e.g.*, *e phal*, *se phal*, *i.e.*, "this side or that side;" and the Oriya *mahalia* corresponds to the Assamese *maliha*, both meaning "gratis," *e.g.*, one gets a thing *mahalia* or for nothing. On the other hand, two forms of the letters *i* and *n* are pronounced as in Bengali, and the pronunciation of *chh* at the end of a word (*e.g.*, *karchhi*) is like that of *sh* in some parts of Eastern Bengal.\*

Hindi was made the court language in 1896, but, as mentioned in Chapter II, this arrangement having proved unworkable, Oriya, the mother-tongue of the great majority, was restored in 1903. Hindi.

Hindi is spoken by 39,095 persons, nearly all of whom use the Chhattisgarhi dialect of Eastern Hindi, a few only

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\* The above account of the Oriya of Sambalpur was contributed by Babu B. C. Mazumdar, B.A., M.R.A.S., of Sambalpur.



speaking the Bagheli dialect. The latter is the dialect of Baghelkhand, while the former is the vernacular of Chhattisgarh, being called Laria, which is merely a local name for Chhattisgarhi. The difference between Chhattisgarhi and the other two dialects of Eastern Hindi, Bagheli and Awadhi, is not great. For instance, *is*, the termination of the past tense (e.g., *kahis*, he said; *maris*, he struck), which is what everybody notices in Chhattisgarhi, is pre-eminently the typical shibboleth of a speaker of Eastern Hindi, and is commonly heard in Calcutta from servants belonging to Oudh. Dr. Grierson is, indeed, of opinion that if a Chhattisgarhi speaker was set down in Oudh, he would find himself at home with the language of the locality in a week. The same authority holds that this dialect found its way through Jubbulpore and Mandla, being introduced in comparatively late times by the Aryans who originally settled there. Thenceforward, owing to its geographical isolation, the dialect developed its peculiarities.

#### Tribal dialects.

The principal tribal dialects are—

- (1) Dravidian languages, such as Oraon and Gondi. The Census of 1931 returned 41,372 persons as speaking Oraon and Nil as speaking Gondi. In view of the fact that the total Oraon population of the district has been given as 6,686 in the same census, the estimate of the number of Oraon speakers is probably greatly exaggerated. The Kuras who, according to the 1931 census, numbered 11,606, speak a language which is almost pure Oraon.
- (2) Munda languages, such as Mundari, which is used by 11,110 persons, and Kharia, spoken by 6,049 persons.

Of these tribal dialects, the most important is Oraon or Kururk. Gondi has disappeared from the district as a separate language. Mundari is generally spoken by the Munda population, and Kharia by 82.7 per cent of the Kharias.

#### RELIGIONS.

The great majority of the population are Hindus, their number being returned at the last census at 870,178, or 98.78 per cent of the population. Animists, with a strength of 3,184, represent .36 per cent of the population. Other

religions have few representatives, viz., Muhamadans (3,813). Christians (3,618) and others (152).

Among the Hindu sects found in this district, three call for special notice, viz., the Kabirpanthis, Satnamis and Kumbhipatias. Hindu sects.

The Kabirpanthis, followers of the path of Kabir, are a small sect which numbered 15,668 in 1901. They have been treated as a sect of Hinduism in the census of 1931, and their numbers have not been separately recorded. The founder of this sect was Kabir (1380—1420 A.D.), a weaver and Vaishnava reformer, who preached the equality of all men before God and rejected distinctions of sect, caste and rank. He has been called by Dr. Hunter, "the Luther of India." Numerous legends are told about him. "According to one of these, he was the son of a virgin Brahman widow, who had been taken at her request to see the great reformer, Ramanand. He, unaware of her condition, saluted her with the benediction he thought acceptable to all women and wished her the conception of a son. His words could not be recalled, and the widow conceived, but, in order to escape the disgrace which would attach to her, exposed the child, who was Kabir. He was found by a Julaha, or Muhammadan weaver, and his wife, and brought up by them. The object of this story is probably to connect Kabir with Ramanand as his successor in reformation and spiritual heir; because the Ramanandis are an orthodox Vaishnava sect, while the Kabirpanthis, if they adhered to all Kabir's preaching, must be considered as quite outside the pale of Hinduism."\* The sect founded by him began, like other reforming sects, by the abolition of caste distinctions, and was, therefore, a schism against Hinduism and the authority of the Brahmans. It now recognizes caste, and is practically on the same level as any other Hindu sect, the only social result which it produces being that the Kabirpanthi members of a caste frequently form a separate endogamous division, a fact which is popularly ascribed to their abstaining from meat and liquor. The worship of idols is also prohibited, but practice lags behind precept, and some members of the sect are said to show a tendency to idolatry. The weaving castes, such as the Pankas, are usually Kabirpanthis, because, it is said, Kabir was a weaver, and the Brahmans call it the weavers' Kabir-panthis.

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\* R. V. Russell, *Tribes and Castes of the Central Provinces.*

religion; but a number of the Agharias of Sambalpur have also become Kabirpanthis.

The religion of the Kabirpanthis appears to have a pantheistic tinge. Kabir believed that the divine essence was present in all human beings and, apparently, that those who freed themselves from sin and worldly desires, would ultimately be absorbed into the deity.

Until recently the head of the sect was the Mahant of Kawardha, but owing to a disputed succession their allegiance is divided and a Mahant living at Kudarmal in Bilaspur enjoys the real homage of most of them.\* There is a regular hierarchical organization among the Kabirpanthis. The chief Mahant appoints a certain number of deputies, called Bhandaris or Mahants, from the more advanced of his followers. These Mahants are spread all over the country, and there are also a number of hereditary lieutenants of the chief *guru* with fixed seats or *gadis* in various parts. There is, moreover, an itinerant order of ascetics, who travel about asking alms and reciting the precepts of their faith.†

#### Satnamis.

The Satnamis are a smaller sect, whose numbers have not been recorded separately at the last census. They derive their name from the fact that their founder proclaimed the perfect equality of all men and the worship of the one true god under the title of *Satnam*, or the true name. Their religion appears to have been introduced in this part of the country between 1820 and 1830 A.D. by a Chamar named Ghasidas, who retired to the forests of Sonakan in Bilaspur for six months and returned proclaiming himself the recipient of a divine message. He inculcated seven principles, including abstinence from spiritous liquor, meat and certain vegetables, such as lentils and tomatoes, whose juice resembles blood; the abolition of idol worship; the prohibition of the use of cows for ploughing and of working oxen after midday; and the worship of the true name of God alone. Caste was abolished, and all men were to be socially equal except the family of Ghasidas, in which the priesthood of the cult was to be hereditary. His successor was Balakdas, who was murdered because he exasperated the Brahmans by assuming the sacred thread.

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\* R. V. Russell, *Central Provinces Census Report of 1901*, Part I, p. 84.

† B. Robertson, *Central Provinces Census Report of 1891*, Part I, p. 78.

The sect is practically confined to the Chamars. Most of them call themselves Satnamis, but only a few observe the precepts of the sect, abstaining from forbidden food, from the use of tobacco, and from the worship of strange gods. When a Satnami Chamar is married, a ceremony called *satlok* takes place within three years of the wedding. A feast is given to the caste-people, and during the night the woman retires to the house, and one or more of the men present, who are nominated by her and are called *gurus*, are allowed to go in to her. It is also stated that during his annual progresses, it was the practice for the chief *guru*, the successor of Ghasidas, to be allowed access to any of the wives of the Chamars whom he might select, and that this was considered rather an honour than otherwise by the husband. The Satnamis are now becoming ashamed of these customs, and they are gradually being abandoned.\*

The Kumbhipatias are a sect peculiar to Sambalpur, to whom attention was first drawn in 1880, when a party of Kumbhipatias. fanatics went to Puri with the object of burning the idol of Jagannath. They were residents of Sambalpur and stated that they were induced to come to Puri in consequence of one of their co-religionists having been commanded by their *guru*—an invisible being without shape or form—to bring the images of Jagannath, Balaram and Subhadra out of the temple and burn them on the road. In obedience to what they believed to be a divine command, a body of men and women left their homes in Sambalpur. When within a few miles of Puri, 12 men and 3 women separated themselves from the main body and preceded them to the temple. These 15 persons, who were almost in a state of nudity, came up to the temple, shouting “Alekh,” “Alekh.” Having forced their way into the building, they proceeded to break down the door of the *Bhogamandapa*, the building in which the offerings of the worshippers are usually displayed. They then made their way into the great hall of the temple in front of the shrine, but found the door called *Jay-bijay* shut. On this, they went out into the enclosure and rushed about like madmen, endeavouring to find an entrance in some other direction. In the struggle which took place, one of them fell or was pushed on to the stone pavement. He was lifted up

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\* R. V. Russell, *Central Provinces Census Report of 1901*, Part I, pp. 86, 87.

by some of his companions and was assisted out of the temple, and shortly after expired.\*

The rioters being inhabitants of Sambalpur, the Chief Commissioner of the Central Provinces was asked to furnish particulars of the sect and its tenets, and in compliance with this request gave the following information :—“ There is a peculiar sect of Hindu dissenters in the Sambalpur district, known as Kumbhipatias. The word Kumbhipatia is derived from *kumbhi*, the name of a kind of tree,† and *pat*, the bark of a tree; and the sect is so called because its followers make ropes from the bark of the tree and wear them round their waists. The religion is also known as that of *Alekh*, and its followers claim revelation as its foundation. Alekhsuami, the god incarnate, used, it is said, to reside in the Himalayas, but about the year 1864 he came to Malbaharpur in Banki in the Cuttack district, and there revealed a new religion to 64 persons, the principal of whom was Gobind Das; and it was chiefly owing to the exertions of the disciples that the religion was propagated. Alekhsuami ‘which signifies ‘the lord whose attributes cannot be described in writing’) removed to Dhenkanal, a Feudatory State, where for 3 years immediately preceding his death he led the life of a mendicant and wanderer. Although the religion originated in Cuttack, it spread more rapidly in the district of Sambalpur, and men of all classes and castes, except the Oriya Brahmans, are freely embracing it. It was not so much the peculiarity of the rules of any particular caste or sect that tended to increase the number of converts as the position in life of the converts themselves; for example, in Khinda the people of a whole village embraced the Kumbhipatia religion because the *gaontia* had done so. The names of some 30 villages are given as those in which the Kumbhipatias chiefly reside.”

Further details are given in the *Central Provinces Census Report of 1881*, where the following account of the Kumbhipatias is quoted from the Census Report of Sambalpur :—“ Their religion, also known as *Alekh*, appears to have originated in Angul and the Dhenkanal Feudatory State about the year 1866. The name of the founder of the

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\* C. E. Buckland, *Bengal under the Lieutenant-Governors* (1901), Vol. II, pp. 733-735.

† *Kumbhi* is the Hindi name for the yellow cotton tree (*Cochlospermum Gossypium*).

religion appears unknown, and its followers state that he is a spiritual being without form, who lives in heaven. His chief disciple, Gobind Das, is dead; another known as Narsingh Das has erected his *math* (temple) in Banki. The Kumbhipatias have another temple in Malbahar in Banki. They have a book called *malika*, which contains predictions. They are divided into three sects, the Kumbhipatia Gosains, the Kanapathia Gosains, and Ashritas. The two former sects have renounced the world; the followers of the one do not eat with those of the other. They appear to be of dirty habits, not washing after easing themselves, and not bathing at all. The third sect, called Ashrita, do not renounce the world, nor deem celibacy essential, nor are they turned out of caste. They look up to the other two sects as their *gurus* or spiritual guides, and follow their religion. They bathe in the early morning, and all three sects turn their faces towards the sun, at time of rising and setting, and prostrate themselves five or seven times. They do not eat after sunset. Each sect has a separate temple or place of prayer. They recognize *Bhagabat*, one of the Hindu religious books, but interpret it differently to the Hindus. They do not respect the images of the Hindu gods, arguing that as no one has ever seen the Supreme Being, it is impossible to form his image. They believe in the existence of thirty-three crores of Hindu gods and goddesses, but do not obey them, asserting that it is not necessary to obey the servant, but only the master. Their worship consists of prayer and praise to the immaterial Being, whom they call *Alekh*."

Babu Bijay Chandra Mazumdar of Sambalpur has kindly furnished further information regarding the sect, which conflicts in some respects with that given above. He states that the leader under whose instructions the Kumbhipatias sought to destroy the idol of Jagannath, was one Bhim Bhoi, a blind and illiterate man, possessed however of considerable mental power. This Bhim Bhoi had his seat at Khaliapali in the Sonpur Feudatory State; and Khaliapali is still the principal *Guru Duar*, or hierarch's seat of the Kumbhipatias. Bhim Bhoi gave new life to the Kumbhipatia doctrine; and made the cult popular throughout Sambalpur. Some Brahmans indeed openly embraced the religion by throwing away their Brahmanical threads. They worship no god; prayer is never offered; and the temples are merely *maths*. All the religious books of the Hindus, and not only the

*Bhagabat*, are interpreted in a fanciful manner, according to the *Alekh* doctrine.

The religion has maintained a strong hold in the district, and numbers its adherents amongst all castes and classes, one of the most prominent of the Kumbhipatias being a leading Brahman *gaontia* in the Sadr subdivision. Kumbhipatias nowadays often wear saffron-coloured garments and this, together with their habit of prostrating themselves at full length before the sun at sunrise and sunset, enables an observer to distinguish the followers of the sect. The girdle of bark rope is still worn around the loins, but it is no longer so conspicuous as it formerly was when, as noted by Mr. O'Malley, it constituted their sole attire. The adoption of the Kumbhipatia religion does not involve the loss of caste, but the specially initiated followers of the sect do not observe the caste system. It is difficult to obtain much reliable information regarding the Kumbhipatias, owing to the fact that they do not disclose their secret doctrines to the uninitiated. Only 29 persons were recorded as Kumbhipatias at the 1931 census, from which it appears that most of this sect returned themselves as Hindus.

#### **Animism.**

The number of Animists in the district is probably higher than in any district in Bihar and Orissa outside the Chota Nagpur plateau, with the exception of the Santal Parganas and Angul, but the majority of them have been returned as Hindus in the census. The name Animism, which for want of a better nomenclature is used for an amorphous congeries of pre-Hindu religious ideas, includes a number of diverse cults; but briefly it may be described as "the belief which explains to primitive man the constant movements and changes in the world of things by the theory that every object which has activity enough to affect him in any way is animated by a life and will of his own."\* Its leading features have been summed up as follows in the Census Report of India for 1901:—"It conceives of man as passing through life surrounded by a ghostly company of powers, elements, tendencies, mostly impersonal in their character, shapeless phantasms of which no image can be made and no definite idea can be formed. Some of these have departments or spheres of influence of their own; one presides over cholera, another over small-pox, another over cattle-disease; some

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\* W. Crooks, *Imperial Gazetteer of India* (1907), Vol. I. p. 481.

dwell in rocks, others haunt trees, others again are associated with rivers, whirlpools, waterfalls or with strange pools hidden in the depths of the hills. All of them require to be diligently propitiated by reason of the ills which proceed from them, and usually the land of the village provides the ways and means for this propitiation.”\*

The description which Captain Forsyth gives in the *Highlands of Central India* of the religion of the Gonds, who in this district constitute 3.2 per cent of the population, may be taken as typical of the origin and nature of the animistic beliefs of the people. “The foundation of their creed appears to be a vague pantheism, in which all nature is looked upon as pervaded by spiritual powers, the most prominent and powerful of which are personified and propitiated by simple offerings. Every prominent mountain top is the residence of the Spirit of the Hill, who must be satisfied by an offering before a *dhya* can be cut on its slopes. The forest is peopled by woodland spirits, for whom a grove of typical trees is commonly left standing as a refuge in clearing away the jungle. When the field is sown, the god of rice-fields (*Khodo Pen*) has to be satisfied, and again when the crop is reaped. The malignant powers receive regular propitiation. The tiger god has a hut built for him in the wilderness that he may not come near their dwellings. The goddess of small-pox and of cholera receives offerings chiefly when her ravages are threatened. Among such elementary powers must be reckoned the ghosts of the deceased, which have to be laid by certain ceremonies. These consist in conjuring the ghost into something tangible, in one case into the body of a fish caught in the nearest water, in another, into a fowl chosen by omen. The object, whatever it is, is then brought to the house of the deceased and propitiated for a certain time, after which it is formally consigned to rest by burial. The spirits of persons killed by wild animals are believed to be specially malignant, and are ‘laid’ with much care and ceremony. None of these powers of nature are represented by idols, nor have they any particular forms or ceremonies of worship. They are merely localized by some vague symbol: the mountain god by a daub of vermillion on some prominent rock; the tree god by a pile of stones thrown round the stem of a tree, and so on. At these the simple savage pays his devotions, almost furtively, as he passes in the grey of the

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\* Report of the *Census of India*, 1901, Part I, p. 856.



morning to his day's labour, by a simple prostration, or perhaps by the offering of a handful of rice or an onion. More elaborate acts of worship are engaged in by the community at certain seasons, and then these primitive powers may be joined with the more personal deities derived from their neighbours in the general act of worship.

“ In the next stage the tribes have added certain fetishes to the list of powers. The principal of these is an iron spear head called Pharsa Pen, and he is supported by the Bell god, the Chain god, a god composed of some copper money hung up in a pot, shapeless stones, and many other objects, the power attributed to which is purely arbitrary and unconnected with any natural agency. To this stage appears to belong the medicine-man and dealer in witchcraft, who still possesses considerable power among the tribes. These medicine-men can scarcely be called priests and are not an hereditary caste. Their business is to exorcise evil spirits, to interpret the wishes of the fetish, to compel rain, and so on. Some of them seem to have acquired the power of throwing themselves into a sort of trance, in which they are visited by the deity. In a still more advanced stage the Gonds have resorted to hero worship; but it is curious that all the deified heroes they reverence are of purely Hindu derivation. The chief are Bhima, one of the five Pandu brethren, who is represented by his mythical club either in stone or wood: Hardyál, a Rajput hero of much later date; Dulha Deo, the apotheosis of a bridegroom, and many others. Lastly come the divinities of the Hindu pantheon. Amongst a race whose blessings are few and hardships many, it is not surprising that the malevolent members of the Hindu pantheon should have found more acceptance than the benevolent deities. Vishnu is scarcely recognized by them, except in his one terrible development of Narsingha or the Man-Tiger; while Siva, the Destroyer, with his formidable consort Kali and son Bhairava are the favourite objects of reverence among the more advanced of the tribes. These are represented by rude idols, Siva himself in his usual phallic form; and a Brahman in many cases officiates at their shrines. Here for the first time we find mythology—the science of priests—at work. In their earlier stages the tribes had no priests, no hierarchy of gods, and consequently no mythology. Now legends are invented to connect the tribes and their earlier gods with the great web of Hindu fiction, and bring them within the dominion of caste and priestdom.”

The census statistics show a considerable variation in the number of those returned as Animists, viz.,

46,652 in 1881
26,353 in 1891
38,935 in 1901
8,285 in 1921
3,184 in 1931.

The tendency appears to be for members of aboriginal tribes who are in reality Animists, to describe themselves as Hindus.

There were 3,618 Christians in the district, according to the census of 1931. The Baptist Mission has a station at Sambalpur, but there has been no European Missionary attached to it since 1927. The evangelistic work among the lower castes and aboriginal tribes in the wilder parts of the district, is carried on by the three Indian assistant missionaries during the winter months. Christian missions.

The National Missionary Society, with headquarters at Jharsaguda, also works in the district.

There are also two Indian assistant missionaries at Bargarh, and two at Padampur. They work in the Bargarh subdivision.

The population of Sambalpur has been recruited principally by immigration from Orissa, of which there appear to have been several different waves dating back several centuries. It is also composed to a certain extent of aboriginals, who have swept in from Chota Nagpur, and there has been some admixture of their blood with that of the Aryan immigrants. TRIBES AND CASTES.

The aboriginal element is a large one, representing			
Bhuiya	...	9,608	41.1 per cent of the population
Binjhal	...	40,684	in 1931, and includes no less
Gond	...	54,768	than 12 tribes numbering over
Gandas	...	98,953	5,000, as shown in the margin.
Kandh (Khond)	...	14,915	Some of these races, notably
Kharia	...	7,310	the Binjhals and Gonds, have
Kisan	...	22,396	played an important part in the
Kura (Kora?)	...	11,606	history of Sambalpur. In the
Munda	...	10,619	internal struggles for the throne
Oraon	...	6,686	under Rani Mohan Kumari,
Santal	...	5,070	the chief supporters of dis-
Savara	...	79,106	contented pretenders were
		361,721	
		—	

always Gond and Binjhal zamindars, who found their privileges threatened, and their lands encroached on by Hindu favourites of the Rani. Later, the Gonds of Bargarh rose against the Raja, Narayan Singh, led by a Gond zamindar, who, in 1821, had been ousted from his estate in favour of a Kulta; and from 1857 to 1864, many of the rebel chiefs were Gonds and Binjhals, who feared further losses under the British settlement. The aboriginal element is still strong among the old families holding under feudal tenures, and of the 16 zamindari estates in the district, no less than 12 are held by Gonds and Binjhals. A large number of the latter also are managers of villages; but, as a rule, they are not proprietors, but lessees holding under zamindars in the more backward tracts.

The majority of the aboriginals now cultivate small patches of land in the wilder parts of the zamindaris, and are generally poor. Their holdings are, as a rule, insufficient to provide them with a full livelihood, and they eke out the cultivation of millets and sessamum by collecting forest produce. But with them poverty is a racial characteristic, and, as they will not work in times of hardship or save in times of plenty, their living cannot be otherwise than from hand to mouth. There seems little doubt that the power of the aboriginal owners of the soil is gradually being broken. Mr. Hamid gives interesting tables in paragraph 14 of his Settlement Report showing the number of villages held by landholders of various castes. These tables show a great preponderance of Brahmans and Kultas and indicate the decline of aboriginal landlords, such as Gond, Gour and Savara. The Munda tribes in the east of the district have usually resisted Hindu proselytism, and still speak their own dialects, and worship their own gods; but others have become, at least nominally, Hindu in religion, and now speak only Oriya and Hindi.

As regards the distribution of the principal aboriginal tribes, the Binjhals and Khonds inhabit chiefly the south-west of the district, the Gonds are prominent in the Bargarh plain, and the Munda tribes, such as Kols, Kuras, Kisans and Kharias, are confined to the east of the Mahanadi. The Gandas have fallen off in numbers during recent years. At the census of 1901, they were the most numerous caste in the district, numbering 104,661, while in the census of 1931,

they come only third in the district, their numbers having fallen to 98,953. On the other hand, the Gours increased from 92,964 to 101,861, an increase of 10 per cent during the same period, while the Kultas, who now form the strongest numerical caste in the district, rose from 87,689 to 111,510, an increase of 27 per cent. All the other aboriginal tribes, except the Kandhs, exhibit an increase in number. The Mundas are hard-working and fairly thrifty, and though regular drinkers of rice-beer, do not often become drunkards. Kols, Mundas and Oraons hold, in small plots, almost all the land in villages closely adjoining Sambalpur, and their families provide the day labour used by contractors on roads and buildings. The Kurus are the tank diggers of the district, and their labour is in constant demand. They engage on piece-work only, and being industrious and expert, they get good wages. The projector of a tank usually secures the services of a party of these people, who camp beside their work throughout the spring and hot weather, returning to their own villages for the rainy season. The Gond, who has shown himself able to exist apart from his tribe, has also survived Hindu competition well.

The marginal statement shows the strength of the tribes

Caste.	Number.	Percentage of population.	and castes numbering over
Kulta ...	111,510	12.6	25,000, and their proportion to the total population. The following is a brief account of each of these tribes and castes.
Gour ...	101,861	11.6	
Ganda ...	98,953	11.2	
Savara ...	79,106	8.9	
Gond ...	54,768	6.2	
Binjhal ...	40,684	4.6	
Teli ...	37,197	4.2	
Rewat ...	36,965	4.1	
Brahman	35,493	4.0	
	<hr/> 596,537 <hr/>		

The Kultas, also called Koltas or Kolitas, are the chief Kultas, cultivating caste of Sambalpur. Mr. Hamid says of this caste in his Settlement Report:—"The Kulta remains the most steady and industrious cultivator of the district, and he is really the backbone of the cultivating classes. Outside his own special sphere of activity, he is rather a simple,

unimaginative man, sometimes a little obstinate in his views. The community is still backward in education, though it has now produced one B.I., who has recently started practice in the Sambalpur courts." The Kultas say that they immigrated from the Baud State, which they regard as their ancestral home, and that a member of their caste formerly held the position of Dewan of the State. According to one of their legends, their ancestors were employed as water-bearers in the royal household of Rama, and having accompanied him in his exile, were permitted to settle in the Oriya country at the request of the Raghunathia Brahmans, who wanted cultivators to till the soil. Another legend is that Rama, when wandering in the forests of Sambalpur, met three brothers and asked them to draw water for him. The first brought water in a clean brass pot and was called Sudh (well mannered). The second made a cup of leaves and drew water from a well with a rope; he was called Dumal from *dori-mal*, a coil of rope. The third brought water only in a hollow gourd and was named Kulta from *ku-rita*, ill-mannered. This story serves to show that the Kultas, Sudhs and Dumals acknowledge some connection, and in the Sambalpur district they will take food together at festivals. Another similar legend is that when Rama was wandering in the forests, he felt thirsty, and seeing a Kol carrying water in a gourd, asked him to give it to him. Being conscious of his low position, the Kol was reluctant to do so. Thereupon Rama told the Kol to pour the water in a hole on a stone, and then drank it. It so happened that his wife Sita threw away a half-eaten fruit, which turned into a girl; and this girl Rama bestowed on the Kol as a mark of his gratitude for giving him the water. Their issue was therefore called Kolitha from Kol and *litha* (half-eaten).

These legends would appear to indicate an aboriginal descent or an admixture of Aryan and non-Aryan blood. Another plausible theory of their origin is that they are an offshoot of the Chasa caste, the principal cultivating caste of Orissa; for several of their family names are identical with those of the Chasas, and there is a sub-caste of the latter called Kulta Chasas. It has also been conjectured that the Kultas may be those Chasas who took to growing *kulthi*, a favourite pulse in Sambalpur.

The caste worship the goddess Ramchandi, who is regarded as the personification of Mother Earth, on whose

bounty they live. She is represented by a handful of earth brought from her shrine at Sarsara in the Baud State. They worship the plough in the month of Sraban, and a festival called Puajiuntia is observed in the month of Kunwar, at which barren women try to ascertain whether they will get a son. A hole is made in the ground and filled with water, and a fish is placed in it. The woman sits by the hole holding her cloth spread out, and if the fish in struggling jumps into her cloth, it is held to prognosticate the birth of a son. This ceremony, however, is said to be performed by other castes, and not peculiar to the Kultas. The Kultas employ Brahmans for religious ceremonies and have Vaishnavas or Bairagis as their *gurus*; no boy is married till he has a *guru*. Brahmans will take water from Kultas, and their social status is equal to that of good agricultural castes.

Kulta girls must be married before puberty; otherwise the parents have to make an expiatory offering to the Brahmans. If the parents are too poor to celebrate the marriage at the proper time, their fellow castemen raise a subscription for them. The Kulta marriages present several peculiar features. For instance, if the eldest boy or girl is married, the parents have to undergo a ceremony of re-marriage, which is called *sup-bibaha*. Possibly this is an expedient to ward off any insinuations as to the illegitimacy of their first child, or it may be a relic of a time when the couple began to live together informally, the ceremony being performed subsequently in order to legitimise their offspring. A figure is made with rice of a monkey or deer, at which the bridegroom shoots an arrow. It is then cooked and eaten. This may symbolize the chase and be a reminiscence of their former life in the jungle. Again, the drummers of the bride and bridegroom's party have a free fight, when the latter arrive at the former's village. If the bridegroom's party wins, all is well; but should they be defeated, the bride's father is fined. This may perhaps be a relic of marriage by capture. The Kultas allow widow marriage, but the widow price is high, the widow's suitor having to pay not less than Rs. 100. A bachelor, as a rule, does not marry a widow; but if he does, he has first to perform a mock marriage with a flower. This saves him from becoming a devil after his death.

The Kultas are good cultivators, strongly appreciate the advantage of irrigation, and show considerable public spirit,

or, it may be canniuess, in constructing tanks which will benefit the lands of their tenants as well as their own. The Kulta's boast is that, given water, he will grow good crops on even the poorest soil, but he will have nothing to do with land so flat as to give no surface drainage. They are the best cultivators in the district, frugal and hard-working, and few of them are poor. They hold as *gaontias* more villages than any other one caste in the district, excluding Brahmanas, and Kulta tenants are usually well-to-do, having large holdings, good stock, and ample savings. Many men of this class have so profited of late years by the rise in the price of rice as to be able to buy up villages from less thrifty and industrious aboriginals. Of late years too the richer Kultas have aped Brahman customs, even to the extent of setting up for themselves a new caste rule forbidding them to touch the plough. As a class, their most prominent characteristics are frugality, industry, hunger for land, and readiness to resort to litigation rather than relinquish a supposed right to it. These characteristics may perhaps account for two uncomplimentary proverbs about them. The first is:—*Kuliya Kulta, nishthur Teli, Baman sange bat na chali*, i.e., a Kulta is black at heart; a Teli is cruel; a Brahman is a dangerous companion on a journey. The second is:—*Kulta ahankari, Baman bhikhari*, i.e., the Kulta is proud and the Brahman a beggar. The rhyme which says that the Kulta is a good giver, if you beat him, is an allusion to his reputed close-fistedness.

#### Gours.

The Gours (Gauras, Gahras, Rawats) are the herdsmen of the district, corresponding to the Goalas elsewhere. Their numerical strength may be attributed, partly to the circumstance that they are a hardy and prolific race, and partly to the fact that they were originally attracted to the district by the extensive grazing grounds which formerly existed. They are still chiefly graziers, or household servants, and account for a large proportion of the small cultivators. Except in the more jungly tracts, few hold villages, and, though many are well-to-do, most of them are ordinary cultivators with good stocks, small holdings and small debts. A number are farm servants or field labourers, and each village has a Gour servant, known as the *nariha*, who is responsible for the village herd, and for supplying water to officials and strangers halting at the village. Their connection with the cow, and their duties as water-bearers, give them a fair social position, but they

are neither enterprising nor very industrious. As milkmen they are notorious for adulterating milk, and have no reputation for honesty. Indeed, a popular proverb is :—*Patarkata, Tantarkata, Paniota, Gourini mat, E chari jati ku biswas nai*, i.e., Do not trust a palm-leaf writer (Mahanti), a weaver a distiller, or a Gaur woman.

There are several subdivisions of Gours, some of which are territorial, such as Magadha, or those from the country of Magadha, and Jharua, i.e., those who used to live in the *ihar* or jungles. The Nandas are named after Krishna's adoptive father, who was a cowherd; and other subdivisions are Solu Khandia, Jachak, Abab and Kanda. The Magadha subdivision is the most numerous of all, absorbing almost three-fourths of the total number of Gours. They have 120 *bargas* or exogamous divisions, most of which may have been originally totemistic, though totemistic practices seem to have disappeared. They allow widow marriage, which is effected by the husband giving new bangles to the widow, and a girl who has passed the age of puberty is married in the same manner. If a widow is married to a bachelor, the latter has first to be married to a flower. The Gours worship Samlai and Chandi Devi, and pay special reverence to the cow.

The Gandas are an aboriginal race known in other parts of Orissa as Pans; some also in this district call themselves Gandas. Pans, as well as Dambas and Paindas. They are a servile class of drudges, who weave coarse cloth and act as village watchmen, while in every village there are a few who are professional pipers and drummers, and are regularly employed as musicians at Hindu marriages. They are as a rule poor, for with their rough hand-loom and slow weaving, they cannot compete with machine-made goods. Those who depend solely upon weaving for their livelihood, can hardly earn enough for subsistence; they are not skilful cultivators; and it is difficult for them to find employment in other avocations on account of the caste prejudices of the Hindus; for the Ganda is a helot whose touch defiles. It is probably owing, in part at least, to their poverty that they are professional thieves, responsible for a large proportion of the crime of the district. But their inherited character is not high, and their criminal propensities appear to be responsible for the fact that, by ancient custom, the subordinate village watchman is a Ganda.



appointed on the principle of setting a thief to catch a thief, or with the idea that he will be a pledge for the good behaviour of other Ganda thieves.

The Gandas are regarded by Hindus as one of the very lowest castes. They are so degraded, that a twice-born Hindu considers it necessary to bathe if he is touched by one of them, and it is said that 70 years ago a Brahman was defiled by a Ganda casting his shadow over him. They are not allowed to draw water from the village tank, the village barber will not shave them, the village washerman will not wash their clothes. No orthodox Hindu rides a cart if a Ganda happens to drive it, wears a garment if a Ganda has stitched it, sits on a floor if a Ganda has *liped* it, i.e., plastered it with cow-dung, drinks wine if a Ganda has distilled it, or purchases vegetables if a Ganda sells them. A Ganda in suffering receives no sympathy, and the door of Hindu charity is ordinarily closed against him. Formerly no Ganda child was allowed to attend a Hindu school, and even yet their presence is often silently discouraged. When admitted they must sit apart from other Hindu pupils. I have myself seen a Ganda hesitate to enter my court in which I was sitting with a Brahman Peshkar. He endeavoured to make a petition from outside the court door, and it was only with some difficulty that he was induced to enter the court. Gandas cannot enter a Hindu temple, or take part in Hindu religious ceremonies, and they are not allowed to build their houses in the *abadi* with other Hindus, or be employed as household servants in Hindu families. However, in towns and large places they find employment as labourers with non-Hindus or orthodox Hindus. In recent years, some attempts have been made by reformers in pursuance of the movement for the abolition of untouchability to improve the status of the Gandas. Some high-caste persons, in furtherance of this object, are stated to have dined publicly with Gandas. These isolated efforts have not, however, so far effected any appreciable improvement in the position of the caste, which is still regarded by the Hindu community as exceedingly low. That the Ganda himself is by no means free from the caste prejudice which has relegated him to such an inferior grade, will be seen from a later paragraph.

There are four subdivisions of Gandas known as Oriya, Laria, Kandhria and Kabhria. Three of these appear to be

territorial subdivisions, for the Oriya Gandas are those who live in the Oriya country and speak Oriya, the Laria those who reside in the Laria country, i.e., Chhattisgarh, and speak Laria or Chhattisgarhi, and the Kandhrias are so called because they live in the Kandh (Khond) country. Kabhrias are Kabir-panthis or followers of Kabir, but they and the Kandhrias are sparingly represented in this district. The Oriyas and Larias intermarry, and will drink, eat and smoke together, but not with the Kandhrias or Kabhrias. Unlike the Kabhrias, who do not eat meat or fish, the ordinary Gandas eat beef, pork, fowls, fish, rats and cloven-footed animals, but refrain from eating monkeys, crocodiles, snakes, lizards and the leavings of other people. There is a tendency for the Oriya Gandas to give up the practice of eating beef. They do not kill a cow openly, for if they do so, they are excommunicated; but they may eat beef if a cow dies or has been killed. The Laria Gandas will neither butcher a cow openly nor eat its flesh, but the Kandhrias can do both. A certain number of Gandas have become Christians, and non-Christian Gandas will eat and intermarry with them. As a matter of fact, however, intercourse between the Christian and Hindu Gandas is checked by the fact that the former regard themselves as having a higher status, and also because there is an idea among the latter that the Christian Gandas are unholy because they do not observe *dina*, i.e., the anniversary *sraddha*.

The Gandas will admit into their caste outsiders belonging to higher castes, but no one belonging to the castes which they regard as lower than themselves, viz., Chamar, Ghasia, Hari, Mangan and Mehtar. The Ganda is, indeed, polluted by the touch of any of these latter and has to take a purifying bath; while if he is beaten by one of them or eats from the hands of one of them or of a Kayasth, he is temporarily outcasted. The same penalty attaches to any one whose cow dies while tied up, or who works as a *sais*. In order to obtain re-admission into the caste, he has to undergo a curious form of *prayaschitta*. A Ganda of the Chhura *gotra* or barber class shaves the man, and some water with a little gold is put into an earthen pot; the offending Ganda bathes himself with this water and gives a feast to the caste, all this being done under a *mahua* tree. When a cow dies with a rope on its neck, there is an extra penalty, for the owner must go on

pilgrimage either to Puri or to Narsinghnath in the Borasambar zamindari.

The religion of the Gandas presents no special features. They worship all the Hindu gods and especially revere Mahalakshmi, because, it is said, they care more for money than for moral virtues. For practical purposes they are most interested in averting the evil eye and exorcising evil spirits. Their priests are men of their own caste, called Birtias, who live in the Gandapara or Ganda settlement, but try to assert that they are not Gandas and marry among themselves.

Girls are married generally between the age of 5 and 12 years, and if a girl is unmarried when she attains puberty, she is married to a bow or an arrow tied to a post made of *mahu* wood. The ordinary marriage ceremony presents some curious features. The bride walks seven times round the bridegroom, and at the end of each round, presses two cakes against his cheeks, after which each cake is thrown away. After rice has been put on both their foreheads, they mount on the hips of two persons attending the marriage, if they are grown up, but if young, on their shoulders; and then their bearers dance. Divorce is allowed in case of incompatibility of temper, or if the wife is unfaithful, has been convicted of theft, or is barren. The divorce is symbolized by the woman breaking her glass bangles in the presence of her husband and his fellow caste-men. Formerly, there used to be a headman, called *sethia*, who was practically the owner of divorced wives, selling them to others, and pocketing the proceeds. The divorced wives remained with their parents or guardians, but the *sethia's* consent to re-marriage was necessary, and fees were invariably paid to him.

The dead are generally buried, but rich Gandas indulge in the luxury of cremation. The body is placed on its back with the head to the north, and may not be exhumed, but the bones may be taken out of the grave to be thrown into the Ganges. The man who takes the bones is temporarily outcasted, but on his return, he gives a feast, and is then re-admitted into the caste.

Pankas.

The Pankas were originally a sub-caste of Gandas, but are now practically a separate caste. The legend of their origin is that on one occasion, Sankaracharya and his

disciples were wandering in the forests of Sambalpur, when they came to the hut of a Ganda. Being thirsty, Sankaracharya asked the Ganda for water, and drank it. His disciples seeing that he had taken water from a Ganda, without regard to his caste, also did so. Sankaracharya said nothing, but proceeded on his way. Presently he came to the shop of a brazier, who had some molten metal in a mould. Sankaracharya drank the burning metal, and told his disciples to do the same. They said they could not, whereupon the master said to them—"I can take water from a Ganda without pollution, but you cannot." After this, his disciples were degraded to the Ganda caste, and from them are descended the Pankas. This caste numbered 3,453 in the census of 1931.

The Savaras are a caste of aboriginal descent who have **Savaras.** been identified with the Suari of Pliny and the Sabarai of Ptolemy. Some authorities are inclined to place this tribe amongst the Kolarian group. Their language, which is still spoken by the hill Savaras of north-east Madras, is stated by Sir G. Grierson to be a form of Munda speech. The tribe is widely diffused through Chhattisgarh, Orissa and the Madras districts of Ganjam and Vizagapatnam, while another branch, long separated from the rest of the tribe, is found in the Bundelkhand districts bordering the United Provinces and the Damoh and Saugor districts of the Central Provinces.

Russell in his *Tribes and Castes of the Central Provinces* has the following interesting account of the legends relating to the origin of the tribe.—"Various stories of the origin of the Savaras are given in Sanskrit literature. In the Aitareya Brahmana they are spoken of as the descendants of Vishwamitra, while in the Mahabharat they are said to have been created by Kamdhenu, Vasishtha's wonder-working cow, in order to repel the aggression of Vishwamitra. Local tradition traces their origin to the celebrated Seori of the Ramayana, who is supposed to have lived somewhere near the present Seorinarayan in the Bilaspur district and to have given her name to this place. Ramchandra in his wanderings met her there, ate the plums which she had gathered for him after tasting each one herself, and out of regard for her devotion permitted her name to precede his own of Narayan in that given to the locality. Another story makes one Jara Savar their original ancestor, who

was said to have shot Krishna in the form of a deer. Another states that they were created for carrying stones for the construction of the great temple at Puri and for dragging the car of Jagannath, which they still do at the present time. Yet another connecting them with the temple of Jagannath states that their ancestor was an old Bhil hermit called Sawar, who lived in Karod, two miles from Seorinarayan. The god Jagannath had at this time appeared in Seorinarayan and the old Sawar used to worship him. The king of Orissa had built the great temple at Puri and wished to install Jagannath in it, and he sent a Brahman to fetch him from Seorinarayan, but nobody knew where he was except the old hermit Sawar. The Brahman besought him in vain to be allowed to see the god and even went so far as to marry his daughter, and finally the old man consented to take him blindfold to the place. The Brahman, however, tied some mustard seeds in a corner of his cloth and made a hole in it so that they dropped out one by one on the way. After some time they grew up and served to guide him to the spot. This story of the mustard seeds of course finds a place in the folklore of many nations. The Brahman then went to Seorinarayan alone and begged the god to go to Puri. Jagannath consented, and assuming the form of a log of wood floated down the Mahanadi to Puri, where he was taken out and placed in the temple. A carpenter agreed to carve the god's image out of the log of wood on condition that the temple should be shut up for six months while the work was going on. But some curious people opened the door before the time and the work could not proceed, and thus the image of the god is only half carved out of the wood up to the present day. As a consolation to the old man the god ordained that the place should bear the hermit's name before his own as Seorinarayan. Lastly the Saonrs of Bundelkhand have the following tradition. In the beginning of creation, Mahadeo wished to teach the people how to cultivate the ground, and so he made a plough and took out his bull Nandi to yoke to it. But there was dense forest on the earth, so he created a being, whom he called Savar, and gave him an axe to clear the forest. In the meantime Mahadeo went away to get another bullock. The Savar after clearing the forest felt very hungry, and finding nothing else to eat killed Nandi and ate his flesh on a teak leaf. And for this reason the

young teak leaves when rubbed give out sap which is the colour of blood to the present day. After some time Mahadeo returned, and finding the forest well cleared, was pleased with the Savar, and as a reward endowed him with the knowledge of all edible and medicinal roots and fruits of the forest. But on looking round for Nandi he found him lying dead with some of his flesh cut off. The Savar pleaded ignorance, but Mahadeo sprinkled a little nectar on Nandi, who came to life again and told what had happened. Then Mahadeo was enraged with the Savar and said, 'You shall remain a barbarian and dwell for ever in poverty in the jungles without enough to eat.' And accordingly this has always been the condition of the Savar's descendants."

The Savaras of Sambalpur, unlike their brothers of Ganjam and Vizagapatam, live principally in the open country and have adopted the usages and the language of their Oriya neighbours. They are subdivided into two main branches, called Laria and Oriya, residents of Chhattisgarh and Orissa, respectively. A third subdivision known as the Kalapithias (Black Backs) are found in the neighbourhood of Puri, where they pull Jagannath's car at the great car festival. The Kalapithias abstain from eating fowls and other food considered impure by orthodox Hindus and are regarded as the highest class of Savaras.

There are also two curious divisions which appear to have been formed without reference to social intercourse or marriage. They are Joria and Khuntia, and the distinction between them is that the former bury or burn their dead near a *jor* or small stream, while the latter do so near a *khunt*, i.e., an old tree on high ground. These subdivisions intermarry and eat together, and differ only in having some peculiar practices characteristic of each. For instance, the Jorias consider it a great sin to marry a girl after she has attained puberty, while the Khuntias see nothing wrong in exceeding the age of puberty. The Jorias have therefore adopted the custom of marrying a girl to an arrow, if she cannot be disposed of before she attains maturity. If through some mischance she has attained maturity before being married to an arrow, she is tied to a tree in a jungle, which is a summary process of marrying her to that tree. She is finally given away as a widow to any member of the caste who will take her. Sometimes, however, such a girl

is married, as an alternative, to an old man, and is then disposed of as a widow, the old man's claim to her as his wife not being recognized.

The chief deity of the Savaras is Mahalakshmi. They do not employ Brahmans for religious or ceremonial purposes, but every one of them is said to have a Vaishnava or Bairagi as a *guru*. They are chiefly agriculturists and field labourers. Perhaps half of them have small holdings of their own, and the others are labourers, many of whom are allowed by their masters to cultivate small plots in lieu of part of their wages. They are bad cultivators, and in the zamindaris, where some of them eke out their livelihood by collecting jungle products, they continue to follow the primitive form of cultivation called *dahi*. They are described as being stupid, honest and hard-working, and as making the best of the farm-hands. The women, less stupid and even more hard-working, do most of the rice-husking and of the huckstering at the village markets. In many villages the *jhankar* or priest of the village deity is a Savara, a post for which he is believed to have special qualifications. He is considered the best of sorcerers, and is therefore regarded as a dangerous person. These gifts find expression in two popular proverbs—(1) *Savara ki puje, Rawat ki bandhi*, i.e., Who can escape if a Savara bewitches? What cattle can run away if a Rawat ties it up? (2) *Savara bis gobra*, i.e., The Savara is verily a cup of poison.

#### Gonds.

The Gonds are the most renowned of all the Dravidian tribes. They are chiefly concentrated in the Central Provinces, which was formerly called Gondwana, but large numbers of them are found in Sambalpur and the Orissa States. The Sambalpur Gond families are long established and their numbers and the position still held by some of them indicate that previous to the Oriya immigration they held possession of the country, subduing the Munda tribes which were probably there before them.

The original home of the Gond tribe is thought to have been in Southern India whence they worked their way into the Central Provinces and Bihar and Orissa through Bastar and Chanda. Some authorities, including Russell and Hislop, regard the Khonds as a branch of the same original tribe as the Gonds, and there are certainly strong linguistic arguments in support of their theory.

It is unnecessary for the purposes of this Gazetteer to trace the history of the Gonds, which chiefly centres round the Central Provinces, but it is worth noting that they established their rule over the whole of the Central Provinces during the fourteenth century and afterwards, and established dynasties at Kherlu in Betul, at Deoghar in Chhindwara, at Garha Mandla near Jubbulpore and at Chanda. Their rule lasted for two or three centuries. The Gond Kings divided up the country amongst feudatory chiefs of their own caste, who were bound to attend on the monarch with a stipulated number of troops when required, but who paid him little or no revenue. The districts held by these chieftains for their maintenance were little more than wild jungles, but the Gond is most at home in the jungle and does not take kindly to the easier but less hazardous life of the cultivated plain. The sway of the Gond rulers was light and the agricultural prosperity of the country increased under them, and works, like the great reservoir known as Rani Talao, near Jubbulpore, remain to this day as monuments of their rule. An excellent practice of the Gond Kings was to give any one who made a tank a grant of revenue free land lying below it. This concession is reflected in the rule at present in force in Sambalpur district under which certain remissions of revenue are granted for the construction of tanks and other agricultural improvements. Though the loose tribal system of the Gond rulers gave rise to prosperity in times of peace, it did not knit the strength of the people together when united action was called for. It was this defect of the system which laid the country open as an easy conquest for the Mahratta invaders. When this invasion came, the Gonds had to take to inaccessible strongholds in the hills, from which they carried on a wild marauding campaign till British rule brought peace and a strong and equitable system of government to the country. Then the Gonds, no longer goaded to savagery by Mahratta incursions, settled down as quiet and inoffensive cultivators, which they still remain.

The fact that no less than eleven of the seventeen zamindaris of Sambalpur (counting the sub-zamindari of Juiumara as a zamindari) are in the hands of Gond zamindars, is eloquent of the military character of the Gond settlers. These zamindaris, as is well known, were for the most part granted for military services rendered or to be rendered. The Bheran zamindar, and some of the smaller



Gond zamindars of the district, claim to belong to the Garha Mandla Raj Gond stock.

The Gonds are of small stature and dark in colour. Their bodies are well-proportioned, but their features are ugly, with a round head, distended nostrils, a wide mouth and thick lips, straight black hair and scanty beard and moustache. Their long hair is fastened in a knot behind and is generally the only covering to the head. They are fond of hunting and make the best shikaris in the district. They pursue game with the eagerness and ardour of people of the forest. When employed in the chase they hang their arrows by the barb to their hair, with the point upwards and the feathered hilts hanging between their shoulders. When game is found the bow is raised till the arrow points high into the air, and is then brought down to bear on its object, with an unerring aim at short distances. The Gonds are now, however, principally engaged in agriculture and the bulk of them are farm labourers and petty cultivators. They work well but are improvident and lazy when they have got enough for their immediate wants. This trait has given rise to a proverb "A Gond considers himself a king, if he has a pot of grain in his house." They are much addicted to strong liquors and this weakness has cost many a Gond *gaontia* his lands and villages.

There are two main divisions, Raj Gonds who form the aristocracy and Dhur or dust Gonds who are the common people. The Raj Gonds may be taken to be the descendants of Gond landed proprietors, who have been formed into a separate subdivision and admitted to Hinduism with the status of a cultivating caste, Brahmans taking water from them. Many Raj Gonds wear the sacred thread and outdo Brahmans in their purificatory observances, even having the wood which is to cook their food washed before it is burnt. But many of them are obliged once in four or five years to visit their god Bura Deo, and to place cow's flesh to their lips wrapped in a cloth, lest evil should befall their house. The religion of the Gond is simply animistic. The deified ancestors are represented by small pebbles kept in a basket in the holiest part of the house, i.e., the kitchen, where he regularly worships them at appointed intervals. His greatest god is Bura Deo, but his pantheon includes many others, some being Hindu gods and other animals or implements to which Hindu names have been attached.

The funeral ceremonies of the Gonds are interesting. Contrary to the usual custom, the dead are ordinarily burned with their feet to the north, but the higher classes often cremate their dead. On the fifth day after death they perform the ceremony of bringing back the soul. The relations go to the riverside and call aloud the name of the dead person. They then enter the river, catch a fish or an insect and taking it home, place it among the sainted dead of the family, believing that the spirit of the dead person has in this manner been brought back to the house. In some cases it is eaten, in the belief that it will thus be born again as a child. The good souls are quickly appeased and their veneration is confined to their descendants. But the bad ones excite a wilder interest because their evil influences may be extended to others. A similar fear attaches to the spirits of persons who have died a violent or unnatural death.

The Gond marriage customs are also interesting. They have a peculiar system of exogamy. A man may not marry in his own sept or in a sept which is *bhaiband* to him, and, in localities where the classification of septs according to the number of gods worshipped prevails, he may not marry a woman of a sept worshipping the same gods as his. Unlike a Hindu marriage, the Gond marriage procession usually starts from the bride's house and the wedding takes place at the bridegroom's. This is supposed to be a survival of the custom of marriage by capture, when the bride was carried off from her own house to the bridegroom's and any ceremony which was requisite was held there. Marriage by capture is, even in these days, not unknown in Bastar and some parts of the Central Provinces. Another form of marriage is that known as *Lamsena*, or serving for a wife, as Jacob did for Rachel. It is usually adopted by boys who cannot afford to buy one. The period of service agreed upon ranges from three to six years. This *Lamsena* custom does not as a rule work well as there is no obligation on the bride's parents to fulfil their contract and they may marry their daughter to another suitor who offers a good price for her even though the *Lamsena* has served the greater portion of his term. Widow re-marriage is permitted and a widow is expected to marry her deceased husband's younger brother, but she may not marry his elder brother. Divorce is allowed on the usual grounds but may also be obtained if the wife is quarrelsome or neglects her household duties.

Binjhals.

The Binjhals or Binjhvars are a race of aboriginal descent, who appear to have been among the earliest inhabitants of the district. Their traditions associate them with the Vindhya hills, and their former home is believed to have been Ratanpur in Chhattisgarh, whence they moved eastward in the direction of Borasambar. The tribe say their original ancestors were twelve brother archers, the sons of the goddess Kindhyabasini. One day when they were in pursuit of a wild boar in the forest, they let off their arrows which flew to the door of the great temple at Puri and stuck in it. Nobody in the place was able to pull them out and even though the King's elephants were brought and harnessed to them they could not be extracted. At length the brothers arrived and drew them forth quite easily with their hands. The King was so pleased with them that he gave them estates which their descendants still hold. Another legend concerns the origin of the zamindari of Borasambar. According to this tale, the mother of the first Raja of Patna, a Chauhan Rajput princess, fled from northern India to Sambalpur after her husband and relations had been killed in battle. She took refuge in a Binjhal's hut and there bore a son who became Raja of Patna and, who, in reward for the protection given to his mother, bestowed on the Binjhal the Borasambar estate, requiring only of him and his descendants the tribute of silk cloth on accession to the zamindari. To this day the zamindar of Borasambar affixes the *ticca* to the Maharaja of Patna on his accession to the *gaddi*. The more advanced Binjhals, especially the landowners, boast of an alliance with Rajputs, and call themselves Barhias, a title originally borne by small hill chiefs; but the simpler and more ignorant Binjhals do not claim an Aryan descent.

The great majority are cultivators, and the rest are generally farm servants or field labourers. They are not such good cultivators as the Kultas and Agharias, but are not inferior to the Gonds, and are advanced as compared with other Dravidian races. Those who have settled in the plains have taken to improved methods of rice cultivation; and in the hills and jungle tracts they have the reputation of being skilful *dahi* cultivators, i.e., reclaimers of jungle, and of being the hardiest of the forest races. Here they are often proprietors or managers of villages, and the majority are independent cultivators; but in the plains they

are mostly farm servants, field labourers, graziers or *jhankars*. The *jhankars* act as assistants of the village watchmen and as priests of the village deity. The latter is represented by a stone or tree and is worshipped on festival days by the *jhankar*, who gets a large share of the offerings, such as goats, fowls, fruit, etc. Their oldest traditions represent them as a race of archers, and in the jungle tracts they still retain their skill with the bow. They have few scruples about food, eating pork, fowls, fish, tortoise, snakes, rats and leopards, but they do not eat monkeys, beef, crocodiles, lizards and jackals. The staple food of the poor consists of roots and the flowers of the *mahua* trees, and they eat rice only on special occasions and on festivals. Cultivators, however, eat rice in the form of *pakhal*. They are very fond of smoking, but will never use the *hukka*, but only the *kahali*, i.e., a cheroot made of country tobacco enclosed in leaves, one of which may generally be seen in the ear or waist of every male Binjhal.

The Binjhals worship all the Hindu deities, but traces of a more primitive belief may be seen in their worship of arrows, swords and spears. The following appear to be purely Binjhal deities. Bindubashini is an idol in the shape of a girl carved in stone, which is enshrined in a temple on the hill near Narsinghnath. It is said that twelve Binjhal archers, who first settled in Borasambar, brought this image from Bindhyachal, i.e., the Vindhya hills. There is a Binjhal priest, and Binjhals from adjacent villages visit the temple throughout the year, and offer goats, fowls, coconuts, etc. Once every three years, in the month of Phalgun the worshippers take out the idol, and with great pomp carry it in procession round the principal Binjhal villages. All the Binjhal men and women, boys and girls escorting it from one village to another, dancing, singing and playing music on the way. They also present offerings to it in each village. Lakshmeswari, the goddess of archery, is enshrined in a thatched temple in *mauza* Khaira in the Borasambar zamindari. Here six or seven three-headed spears of different size are placed, and these are worshipped by a Binjhal, to whom the rent of three villages is assigned for the purpose. Dungen Devata is the mountain deity, and is worshipped by every Binjhal, without exception, on Dasahara and Chait-puni days. This deity is represented simply by a big stone placed anywhere over a hillock or on high ground under a tree.

The Binjhals do not employ Brahmans in any ceremony, but almost every Binjhal takes *karna-mantras*, i.e., *mantras* whispered in the ear (*karna*), from a Bairagi or Vaishnava, e.g., *mantras* to be repeated in the morning at sunrise, at the time of washing the teeth, at the time of making water, and at the time of easing. They believe firmly in ghosts or rather the spirits of the dead, for the soul of any wicked person may after death become a malevolent spirit. Their superstitious dread of spirits is phenomenal, and when any disease becomes chronic or any person is childless, they attribute it to the evil influence of one of them. On such occasions they call in a Binjhal *gunia* or exorcist to drive it out of the possessed person. In character, the Binjhals of the hills are described as being straightforward and truthful, but their ideas of sin are very limited, the chief commandments of their moral code being—(a) Thou shalt not commit adultery with any one outside the caste, (b) thou shalt not steal, (c) thou shalt not give false evidence before the caste committee, (d) thou shalt not kill a human being, and (e) thou shalt not eat beef.

They constitute a strictly conservative caste, not admitting outsiders under any circumstances, and being extremely strict regarding any *liaison* between Binjhal women and men of higher castes. They will not take food even from the highest Brahman, and this caste scruple was a great difficulty in the administration of relief in the famine of 1900, being removed only by engaging Binjhal cooks.

Generally speaking, marriage takes place when the girl attains maturity, or even two or three years after menstruation commences. The marriageable age for girls varies from 16 to 20, and for the boys from 18 to 22 years. Special facilities are given to young girls on festival days to mix with the other sex, and they are allowed to make their own selection; it is seldom that a girl of marriageable age remains unbetrothed or unmarried. Child marriage was originally unknown, and is still so amongst Binjhals in the remote hilly tracts, but has been adopted in imitation of high caste Hindus by a few families of *gaontias*, Barhias and landowners. The latter have also resorted to the custom of marrying to arrows those girls for whom husbands cannot be found. In case the first wife is without children, a second wife is taken without hesitation, even by a common

Binjhal of ordinary means, while if the husband is a man of some means, and his first wife is unable to carry on household business unaided, a second, third or even fourth wife is taken. A zamindar marries a new wife (called a *patrani*) on the day he gets his powers over the zamindari, simply to commemorate the occasion, although he may have half a dozen wives already.

The marriage day is fixed by a curious method of divination. The bridegroom's father calls for the *gaint* or astrologer of the village, an elderly Binjhal, on any auspicious day of the week except Saturday and Tuesday. At sunrise the astrologer places a bronze plate full of water in front of the bridegroom's house, and in this he puts two grains of rice and *urid*. If they sink, the sign is inauspicious, but this is avoided by selecting old light grains. Then a few grains of rice and *urid* are separately dropped into the water and these are supposed to represent the boy and girl. If the grains come together, it is auspicious; if they separate, it forebodes evil. The experiment is repeated thrice, and if the grains unite as many times, it means that the married life will be happy. If inauspicious signs appear, the betrothal ceremony is often postponed.

Widow marriage and divorce are allowed, and both the widows and divorced wives are as free to marry again as if they were maidens. A widow is expected to marry the younger brother of the deceased husband, the elder brother being regarded in the light of a father-in-law. She is not compelled to marry the younger brother, but she is often induced to do so, if the deceased has left any real property and no male issue; for a son by such a second marriage succeeds to the property left by the first husband. If however, she does not consent, she is at liberty to marry some other person.

The dead are usually buried, but persons of advanced age and rich persons are generally burnt. The body is anointed with *haldi* (turmeric) and washed; new clothes are put on it, and then it is buried in a grave which is not less than three feet deep. Before burial, it is taken round the grave seven times. It is placed with the head towards the north, females being laid on the back with their face towards the sky, and males with the face downwards. If the body is burnt, the ashes and bones are generally taken to Panch

Pandah Dhar in the stream near Narsinghnath, and in some cases by rich landowners to the Ganges. On the night of the ninth day after burial, the castemen go to the house of the deceased, cook food for the family, and take some of the mourners outside the village, where they clear a piece of ground under a tree. In the centre of this they put uncooked rice, with a lamp over it and cooked rice on either side. Then they watch for an insect or fly to come up to the lamp. The insect is carefully captured on a cake of uncooked flour, brought to the house of the deceased, and kept there till next morning. Next day the son of the deceased or, in default of a son, the nearest agnate relative shaves his moustache, and the other mourners get themselves shaved. The insect is now taken to a stream, where they worship it, putting some grains of rice over it. They then throw it into the stream, or thrust it inside the sand by a tuft of grass, and having done so, bathe and return to the deceased's house and feast there. This ceremony, which is known as *kharpani*, is not performed for children under two years of age.

#### Telis.

The Telis are the oilmen of the country, but, in Sambalpur district, they have largely abandoned their traditional occupation, and taken to agriculture. They are a very enterprising caste, and hold a considerable number of villages, especially in the zamindaris. Many Telis are still oil-pressers who buy up sessamum and combine their caste trade with rice cultivation. The Haldia Telis, who formerly worked in turmeric, have less to do with their original trade. The Telis are, on the whole, a prosperous caste.

#### Kewats.

The Kewats are boatmen and fishermen. They do not as a rule fish in tanks, but only in rivers, and chiefly in the Mahanadi, where their night-fishing by torchlight provides an attractive spectacle. They supply the town of Sambalpur and the riverside villages with fish, and they work all the ferries, the most important of which is the District Council ferry at Sambalpur. Some of this caste hold riverside villages, but they are not the best of cultivators, and now that the railway has cut out the river as a trade route, the Kewats are losing their land. Kewat women often do business as confectioners of a kind, preparing the fried or popped rice which is used as a subsidiary meal. It is bought and eaten by men on a journey who have no time to

cook food, and it is regularly given to children as an extra morning meal in the hot weather to prevent them courting some ailment by drinking water on an empty stomach. Even Brahmans will take water from Kewats and eat food prepared by them.

The Brahmans, though by no means the most numerous **Brahmans.** caste, are still, by virtue of their social standing, their education and their intelligence, the leading community in the district, and the natural leaders of the people.

Khan Babadur Muhammad Hamid writes of them in his Settlement Report.—“The Brahmans of the Rusra and Tampersara groups are amongst the earliest Oriya settlers of the district. The Hotas and the Pandas, who are the leaders of the Jharua Brahman community, claim to have settled in the Rusra tract (an open and fertile area) 700 years ago. They have no authentic history, but their traditions show, according to them, that they must have migrated from Orissa to this tract more than 500 years ago. The Jharua Brahman is an excellent agriculturist, and generally a clever and enterprising *gaontia*. His caste prejudice does not allow him to drive the plough himself but there is a tendency now to rebel against such restrictions, and last year some prominent members of the Jharua Brahman community of Sambalpur town, stood with ploughs in the field and declared themselves ready to drive the ploughs with their own hands. This shocked the community as a whole and their caste *sabha* lost no time in excommunicating the reformers.” Some of the reformers have since then recanted their error but there is still a good deal of active discontent against this particular caste restriction.

There are two main divisions amongst the Sambalpur Brahmans, the Utkals and the Jharuas. The Utkals, who are strongly concentrated in Sambalpur town, claim to be the purest Brahmans and set much store by all their caste prejudices. The Jharuas (men of the forest) claim to be earlier immigrants from Orissa and account for their name by the fact that they were the first to clear the forests and settle down in the district. There is little love lost between the two sections and their rivalry is manifested both in the religious and the secular sphere.

The Utkals are less numerous than the Jharuas, but under native rule many of their families obtained great influence and



acquired considerable grants of land. They have multiplied considerably and have subdivided their holdings without adding to them. Many have now no land and live on charity. The pioneer Jharuas, on the other hand, are again rising in influence. They are careful cultivators, add to their estates, and, moving with the times have engaged in mercantile pursuits and money-lending. A third class, called Laria Brahmans, are still later immigrants, who have come from Chhattisgarh and settled in the north of the district. Their numbers are small, but they hold several good villages, and are usually enterprising and prosperous.

The Brahmans of this district are generally well-to-do cultivators, and several of them are substantial *malguzars*. They also follow their traditional occupation of priests, officiating at various Hindu ceremonies; and several of them are Government servants, but very few go out of the district to serve in that capacity. As a class, the Brahmans usually make good village managers, and as tenants form a prosperous section of the community. But when a Brahman cultivator is poor, he is very poor; for he is much handicapped by his caste, and more especially by the rule which forbids him to touch a plough and forces him to employ paid labour.

**SOCIAL  
LIFE.  
The  
village  
community.**

A typical Sambalpur village, picturesquely screened by palm, mango and fig trees, and surrounded by tanks of deep water, has an air of comfort about it which is rarely met with in the adjoining country. The houses have small vegetable gardens attached to them, and they are encircled by a wide expanse of rice-fields under close tillage. Near the village will be found a spacious mango grove, in the shade of which a bazar may be held; and here and there throughout the cultivated area are tanks used for irrigation, from the banks of which there rise clumps of palm trees. On the skirts of the village or in well-irrigated patches of land further afield are plots of sugarcane, in which some work is always in progress—channels cut, new ground taken in, new wells dug, levels made more accurate, etc. Close by is the *bandh*, a reservoir from which the village obtains its drinking water. and this is invariably consecrated or married to a god.

In the village itself the eye is struck by the neatness of the houses in small compounds enclosed by bamboo fences. They have mud walls and verandahs, are generally thatched with straw, and are approached by flights of steps leading from the lanes. Each village has a strangers' rest-house or

*deraghar* erected and maintained by the villagers, which serves as a rest-house for postmen, policemen and travellers, as a place of detention for offenders till the police are called, as the headquarters of the *chaukidar* by night, and as a common meeting-place by day. Another centre for the village gossips is the *pattabadi*, generally a platform below a tree, where the people meet in the afternoon or evening. Here they talk for an hour or two before they go to their fields in the afternoon, and here again they meet in the evening to discuss the village affairs. The principal temples are sacred to Mahadeva or Jagannath, and in the centre of the tank containing the village drinking water, will be seen a small column with a pigeon-hole or two, which is sacred to the village deity. In some unused lane may be espied the Jagannath car, which is kept there from one *Rath Jatra* till another, when it is overhauled by the carpenter and decorated by the pious peasants. Most villages, too, contain a *bhagabatgadi*, a small open shed in which the *bhagabat* is recited. This is invariably done during epidemics of cholera and small-pox, when the villagers assemble in three or four parties, light fires, and sing the *bhagabat* round them.

A few isolated houses at some distance from the village mark the Gandapara or settlement of the unclean Gandas. The Ganda is ordinarily a weaver, but ekes out his living by petty thefts. He is also the village humourist and musician and is in great demand at marriages and dances. Special measures have to be taken to prevent the Gandas making thieving expeditions. Until comparatively recent times it was the practice to sound a drum at night and take their roll-call, so as to make sure that they were not out on such raids. They are, in fact, a thief caste, and this is most probably the reason why there are in each village two watchmen, one a man of higher caste, who performs many of the *kotwar's* duties, and the other a Ganda *chaukidar*, who is by way of being a pledge for the good behaviour of his fellow Gandas.

In most villages there is a considerable aboriginal element, including the stolid Gond, the merry Kol and the light-hearted, light-fingered Ganda; but Oriyas predominate. A distinguishing trait in the personal appearance of the Oriyas is the shiny look of the skin due to the use of oil, which is supposed to be a preventive against malaria. The women rub

themselves with powdered turmeric, which gives the skin a lighter colour. The Oriyas are a cleanly people, bathing at least once every day and three or four times daily in the hot weather. When they bathe, they do so clothes and all, the idea being that it is improper to put on a new cloth till they have bathed. They also believe that to eat before immersion in water renders them impure, and consequently the first bath is taken before the morning meal. Most of them shave the fore-part of the head up to the crown, but not the back of the head. Their clothes are scanty, the well-to-do wearing a *dhoti* and *chadar*, while the poorer classes are content with a *dhoti* only. The food of the former consists of rice, fish, vegetables and various pulses, but lately wheaten cakes have been added.

The ordinary Oriya cultivator subsists on *basi* or *pakhal*, a fluid mixture of boiled rice and water; the rice is pounded by hand so that it may dissolve in water, and the mixture is left standing during the night and drunk cold in the morning. In the hot weather they drink water in which rice has been boiled, and not plain water. They will not drink well water, as it is considered useless for *pakhal*; and though many wells have been dug for their benefit, they are as a rule not used for drinking purposes. Shoes are rarely worn, both because the soil is so sandy as to render their use unnecessary, and also because shoes are tabooed in the rice-fields. Nearly every man carries a *biri* (cheroot), manufactured from *kendu* leaves, or from tobacco rolled in a *sal* leaf.

The acknowledged leader of the village community is the *gaontia* or headman who is most frequently either a Kulta or a Brahman. He is proprietor only of his home-farm, but as this usually comprises the best land in the village and is held free of revenue in return for his services, the *gaontia* is, in wealth and status, nearly the equal of a full village proprietor. In his capacity of *mukaddam* and *lambardar*, he is the chief executive officer of the village, and he has various statutory duties and powers in connection with the management of the village. He is assisted by a *panchayat* elected triennially by the entire body of village *raiya*s. The Settlement *wajib ul arz* specifies certain duties in which the *gaontia-mukaddam* must act through his *panchayat*, e.g., allocation of house sites, distribution of

water for irrigation from Government tanks, and control of fishing in Government tanks. In other important duties such as maintenance of the village in a good sanitary condition, control of the village forests, maintenance of village roads and paths and the village *deraghar* or rest-house, public health measures in times of epidemic, organization of private charity in times of distress, etc., the *panchayat* merely assists the *mukaddam*, but as a rule, the *mukaddam* is glad to act through his *panchayat* and thereby secures a ready obedience to his orders. This system of village self-government is unique in the province. On the whole it works very satisfactorily. The decisions of the *mukaddam* and *panchayat* usually command respect and complaints of selfishness and injustice are rare.

The usual village servants are the *jhankar*, the *chaukidar*, the *negi* (the village clerk and accountant), the *lohar* or blacksmith, the *nariha* or herdsman and water-carrier, the *bhandari* or barber and the *dhobi* or washerman. The *negi* was formerly a kind of general assistant to the *gaontia*, but since the re-organization of the Land Record staff and the appointment of *Patwaris* in most villages, his functions have become of less importance. The posts of *negi* and *nariha* are more or less hereditary and service holdings are generally attached to them in remuneration. In zamindari villages the potter, blacksmith, barber and washerman are also generally given service lands.

A noticeable feature of rural life in Sambalpur is that *Jhankars*. the *jhankar*, in addition to being the head village watchman, is also the village priest. His post is practically a hereditary one, so that the priestly office is, as a rule, confined to one family, ordinarily of aboriginal descent. It is the duty of the *jhankar* to sacrifice a fowl or goat, in case of illness or disaster, to the malignant deity which haunts the *bandh*, lonely hill or wide-spreading tree. Under some such tree will be seen a small trident painted red, and probably close by a heap of past offerings now broken up and decayed. This is the shrine of the *jhankar* whose ancestors have from time immemorial been entrusted with the duty of keeping the village deity from molesting the village. It is said locally that the *jhankar* is often looked on as the descendant of the aboriginal founder of the village, and, as the representative of its old owners, who were ousted by the Hindus, he

worships on their behalf the indigenous deities with whom he naturally possesses a more intimate acquaintance than later immigrants. The gods of the latter cannot be relied on to exercise a sufficient control over the works of nature in the foreign land to which they have been imported, or to ensure that the earth will regularly bring forth its fruit in season.

The *jhankar* usually holds a substantial service holding rent-free and containing some of the best land of the village. This service holding is not transferable and a *jhankar* who transfers his holding is liable to dismissal. Generally speaking, the *jhankar's* holding is much more than sufficient to remunerate him for his services to the village as priest and watchman, whereas, in many cases, the Ganda *chaukidar's* service holding is quite inadequate for his needs.

Free  
labour.

Another peculiar feature of village life in Sambalpur is the institution of free labour, which is described by Mr. Dewar as follows :—“ The continued existence of the institution of free labour is due to the fact that profitable rice cultivation on a large scale is impossible, unless the grower can at the critical seasons of seed-time and harvest command a large supply of labour. One day's delay in sowing, due to lack of hands, may result in a week's delay, owing to unsuitable weather conditions, and that, in turn, may delay later operations and result in a partial or total loss of the crop if, as frequently happens, the later rain fails. For a large farm, such as is necessary to the status of a *gaontia*, many regular farm servants are kept, who, in the seven months of the year when rice is not in the ground, do the preparatory ploughing and manuring, and work in the cane-field. But to keep on yearly hire a sufficient number of men to sow promptly all the rice land would be to lose a very large part of the present profits, because most of these men would have to be paid a year's wages for a month's work. On the other hand, there are in the Sambalpur villages very few labourers who do not themselves hold land, and those who do cannot be tempted by high wages at the sowing season. At the last census a very large proportion of agricultural day-labourers were found to be women, and these cannot work the plough. The result of this *impasse* is the custom by which each *raiyat* in a village provides a ploughman and a yoke of oxen for two days at sowing time and a sickleman for two

days at harvest time to help the *gaontia* with his farm. It has been the official habit to consider this custom objectionable. But it is, in fact, free labour, not forced labour, and corresponds with friendly customs which to this day are in vogue among farmers in England and Scotland." This free labour, which is known as *beth begar*, does not press heavily on the tenants and the cases of abuse or oppression which come to light are very rare. *Beth begar* is now commutable at the option of the *raiyat* into a cash payment of six annas for ploughing for one *bel* and three annas for harvesting for two *bels* but, as a rule, the *raiyats* prefer to render the service to paying the commuted rate.

Dances are a favourite amusement, and one may frequently witness at night a *nach* by the village party, the Ram Lila or Krishna Lila *nach* being a great favourite. The orchestra as often as not includes the *gaontia* himself, who organizes the whole entertainment. Wherever Kols are found, the village is enlivened by their quaint but intricate circular dances, men and women arm in arm keeping good time throughout. Numerous festivals are observed in the year, of which a few may be mentioned here.

Amuse-  
ments and  
festivals.

Before sowing commences, on *Akshaya tritiya*, every tenant takes a little paddy-seed and milk, a new thong and rope, a new plough (if he can afford it), and puts on a new cloth. Then he yokes his oxen, puts three handfuls of rice in front of the yoke of the plough, and sprinkles some milk and vermilion. He gives a handful of the seed to each bullock, and facing east throws seven handfuls broadcast. Then he ploughs his land and returns home; on this day he eats no vegetables or turmeric. After the ceremony is performed, sowing may go on without interruption.

Before transplantation, a ceremony called *Kado varishta* takes place on *Sraban Anawasya*, i.e., the fifteenth day of the dark half of the month of *Sraban* (July-August). On this occasion a goat, or it may be two goats, purchased by the subscriptions of the villagers, is offered to the village deity. Before it is killed, the goat is washed, and the *jhankar* collects from every *raiyat* a little rice and a little paddy or *lei*, i.e., a mixture of flour or ground rice with water or milk. These humble offerings he takes to the shrine, where he makes three little heaps of them. The goat is then brought

up, in order that it may eat some of the rice. If it refuses to do so, it is not slaughtered; but if it does, it is killed, and some of its blood is sprinkled on the rice. Until this ceremony has been performed, the villagers cannot transplant rice after taking their midday meal; if a man wants to transplant in the afternoon, he must forego his midday meal.

On Sraban Purnima, i.e., the full moon day of Sraban, each man ties a *rakhi* (or band) round some rice stalks, and round the horns of his bullocks, his plough, his agricultural implements, and the furniture of the house. In Sonpur they make a heap of earth surrounded by seven pegs, with a rope of straw wound round them. A post is erected, and every one tries to jump as high as he can over the mound and the post. On this day all the boys walk about on stilts, the idea being that the crops will grow as high as the stilts. The latter are thrown into the river at the *Pola* festival, which takes place on Amawasya day in the month of Bhadra, i.e., on the 15th day of the dark half of the month. To celebrate the festival, the villagers make images of cows and horses, take seven pots, make seven kinds of cakes, and offer them to the gods. Afterwards, the village boys drag about models of horses and carts, and play with them.

The *Nuakhia* festival is observed in the second fortnight of Bhadra (August-September) on a day fixed by the astrologers. Cakes are made and offered, and a little new rice, mixed with milk, is eaten. The *jhankar* provides the rice, for he reserves one plot in which to sow early rice, so that it will be ripe by this time. The villagers go to Samlai's temple, where they present a cocoanut, and also offer rice to Devi. The lowest castes worship their household gods and do not join in the village worship.

Among aboriginal castes, the boys and girls go out to the jungle on the evening of the eleventh day of Bhadra and cut a branch of a *karma* or *sal* tree, or fell a young sapling. This they set up in the village, where it is worshipped, the villagers drinking and dancing round it all night. They pour liquor over it, and make offerings of rice and sweet-meats; a fowl is also killed, and the blood offered to the branch. In the morning the branch is taken away in procession and thrown into the village tank or the nearest stream. Songs are sung, drums are beaten, and the young

people dance vigorously while coming and going with the branch. This is called the *Karma* or *Keli Kadam* festival, the story being that the goddess Karma-rani once appeared to a man and promised that she would be present whenever a branch of the *sal* tree was broken. A special feature of the festival is a long song praying for rain.

In the bright fortnight of Bhadra, after the *Karma* dance is over, the Binjhals have a festival called the *Sua* dance. Young girls go about from village to village singing and dancing, accompanied by drummers and Ganda musicians. They are entertained in each village that they visit, and are lodged comfortably for the night. Next morning they dance for five or six hours, and then proceed to another village, dancing, singing and beating drums.

*Mahulgundi*, also called *Gundikhia*, is a festival observed on the full moon day of the month of Phalgun (February-March). On this day the people eat, for the first time in the year, new gram, the fruit of the mango, and among the lower classes, the flower of the *mahua* (*mahul*) tree and *Char*, just as new rice is eaten on the *Nuakhia* day later in the year. They are eaten by the male members and children of the family sitting together with their faces towards the east. The same articles are also offered, with cakes and a special kind of sweetmeat, called *sakarpati*, to the family deity and the village deity. On this occasion the Gonds go to Gichimora, offer a mixture of fruits (*gundi*) to Bura Deo, dance and drink liquor. This is an offering of the first fruits of the year and takes place at the same time as the *Holi*.

Another curious festival is that of a sub-caste of the Savaras, called Patnar Savara or Patauria Savara, who go about dancing and charming snakes. Every third year they meet at Bandha near Kharimunda, 8 miles from Bargarh, and stay there a month. Anyone who has committed an offence during the last three years is fined, and the proceeds are spent on providing liquor for the assembled Savaras. The method of ordeal is to mix some cow-dung with boiling water, and the man who is on trial has to plunge his hand into it. If his hand is burnt, he is guilty; but usually the water is not boiling.

The *Rath Jatra* festival takes place on the second day of the light part of the month of Asarh (June-July). This



is an important festival in this district, and is a copy of the festival as observed in Puri. In the town of Sambalpur, and in villages where there are temples of Jagannath, or of Jagannath, Balabhadra and Subhadra, cars are prepared for the festival, and on the *Rath Jatra* day the images of the deities are seated on them. The cars are then dragged to the extremity of the town or village with music and dancing, and are there turned towards the south. This, it is said, is done so that Bibhishan, king of Lanka (Ceylon), may see the images, for when Ramchandra, after killing Ravana and installing his brother Bhishman as king of Lanka, returned to his own kingdom, he promised Bibhishan that he would be granted a glimpse of his person on this one day in the year. The people wear new clothes and eat rich food, and altogether it is a day of general festivity. The peasants of villages, where there are no temples of Jagannath and no cars, go to the nearest village where the festival is observed and join in it there. The cars are dragged back eight days afterwards, this festival being called the *Bahuda Rath Jatra*.

The *Dasahara* festival is observed in the month of Aswin (September-October), commencing on the first day of the light part of the month and continuing up to the tenth day. The goddess Durga is worshipped, and goats, and rarely buffaloes, are sacrificed to her. On the eighth day women and girls who have brothers worship Durga, fasting the whole day and praying for the prosperity of their brothers. This day is called the *Bhaijuntia* day. On the tenth day, when the worship of Durga concludes, people of the town go to the temple of Samlai, and it is also customary to pay visits to elderly persons. In the zamindaris the *gaontias* and *thikadars* pay to their respective zamindars a customary cess called *Dasahara dekha*, consisting of money, goats, *ghi*, etc.

Pus Purnima, i.e., the full moon day of the month of Pus (December-January), is a day of joy and cheerfulness among the cultivating classes, because the year's agricultural work is practically over. On this day field labourers employed for the year are discharged; grain advances made to cultivators are repayable; and Brahmans put on a new sacred thread.

## CHAPTER IV.

## PUBLIC HEALTH.

SAMBALPUR is, as Orissa districts go, a comparatively **CLIMATE.** healthy district. Formerly it had an unenviable reputation for unhealthiness. As early as 1766, we find it stated by Mr. Motte in the first published account of the district, that the air was "very unwholesome, owing to the great vicissitudes of heat and cold," that the inhabitants were subject to rheumatism, and that every man in his escort was affected by violent fevers. Subsequent accounts are not less unfavourable. Not to multiply instances, a description of the country in 1841 says categorically that "the climate of Sambalpur is very pestiferous; indeed, so great is its unhealthiness that it has proved the grave of almost every European officer who has been stationed there." It cannot be said, however, that the mortuary returns bear out these statements, for the death-rate reported is lower than in many Bihar districts, averaging only 20.72 per mille in four years, 1901—04, while the average was 27.65 per mille for the ten years 1919—29. It appears, indeed, that the district has been maligned, and that it does not compare unfavourably with other districts of the province.

The system of reporting vital statistics is the same as **VITAL** that adopted in the Central Provinces, in which the district **STATISTICS.** was at one time included, and is different from that prevailing in the rest of Bihar and Orissa. In rural areas the duty of reporting births and deaths devolves on the headmen of villages and village watchmen. The village watchman is supplied with a printed book in which entries of births and deaths are made as they occur by the headman, or, if he cannot read or write, by a *patwari* or schoolmaster. At prescribed intervals, usually once a week, the village watchman takes his book to the police-station to which his village is attached, and the entries are copied out into his vital statistics register by the Police *Muharrir* who initials each entry in the books. Copies of the totals entered in the register are forwarded monthly to the Civil Surgeon's office at headquarters, where the district returns are made up.

In municipal towns, the duty of reporting births and deaths rests with the nearest male relative (above the age of 16 years) of the persons born or deceased, and breach of this rule is punishable with fine, which may amount to Rs. 50. Reports are made to, and vital statistics maintained by the Police, as in rural areas, and are checked by the Sub-Inspector of Vaccination, Sadr.

According to the returns thus prepared, the highest birth-rate has been 55.18 per mille in 1899 and the lowest 30.16 per mille in 1901. The average birth-rate for the ten years 1919—29 is 38.0 per mille. The highest death-rate recorded is 108.18 per mille in 1900. The next year witnessed the lowest death-rate yet recorded in the district—19.56. In 1918 when the district was ravaged by the terrible influenza epidemic and a severe outbreak of cholera, the death-rate rose to 56.6 per mille. The average death-rate during the ten years (1919—29) was 27.52 per mille. The abnormal mortality in 1900 was due to a terrible epidemic of cholera and to the weakness of the crowds of wanderers who came into the district during the famine of that year from the surrounding States and districts.

**PRINCIPAL  
DISEASES.  
Fever.**

According to the returns submitted year by year, the greatest mortality is caused by fever, which in 1929 gave a death-rate of 12.65 per mille out of the total death-rate of 26.89 per mille. Captain Watling, I.M.S., formerly Civil Surgeon of Sambalpur, has given the following account of the types of fever prevalent in the district :—“ The majority of cases of fever in the district are of the well-known malarial types, and are caused by benign tertian, malignant tertian, and, very rarely, quartan fever parasites. The graver forms, viz., those caused by the malignant tertian parasite, prevail during the latter half of the monsoon and still more after it, i.e., during September, October and November, and to a much less extent from December to the end of March. The period, April to July, is almost free from this type of fever. The milder forms, viz., those caused by the so-called benign tertian, occur throughout the year, but like the malignant types are most prevalent during and after the monsoon period, i.e., during the seven months from August to March.

“ As the result of these constantly prevailing malarial fevers, one would expect a very high spleen rate among

children, but this is not the case here. The highest spleen rate I have seen among school children in the district was 11 per cent at Balbaspur, a few miles from headquarters, and a notoriously insanitary place. I should say the average for the whole district is about 5 per cent; these figures are for the period November to April (when the Civil Surgeon goes on tour). There is practically no sale of quinine in the district. As regards other complications, the liver is often affected, there being a varying amount of tenderness and hyperæmia. The other organs are unaffected. During the latter half of May and June, a few cases of malarial fever of a hyperpyrexial type, with marked cerebral symptoms, occur. These cases are mostly fatal and are very like cases of heat-stroke.

“ There is one fever of special interest, which occurs in the autumn (especially after an unusually hot dry summer) and is locally known as *motijhira*. It usually prevails in small epidemics, attacks either sex, and mostly young adults or older children. Its mode of onset, course and termination are exactly like typhoid fever; and the temperature follows a typical typhoid fever course. The points of difference are (1) absence of diarrhœa in almost every case; (2) the eruption appears from the fourth to eighth day (earlier than that of typhoid) on the chest, sides of neck and face, and then spreads over the rest of the body. It is popular and exactly resembles that of measles, except that it is more discrete and more distinct to sight and touch. The eruption continues for three weeks or as long as the fever lasts. The mortality is about 8 to 10 per cent. Quinine has no effect on this fever. The notes on this fever have kindly been given by Hospital Assistant Ganesh Prashad, who was twenty years in the district. I have seen no cases myself, but to my mind the clinical picture so closely resembles typhoid fever, that I would be chary of classing it otherwise without definite agglutination tests.

“ The other fevers are few and unimportant. I saw one case of relapsing fever in a pilgrim returning from Puri. Occasionally, when on tour I have come across cases of enormously enlarged spleens in subjects who are markedly anæmic and cachectic; and it is quite possible these were cases of the cachectic fever described by Major L. Rogers. No spleen punctures were made.”

Kala-azar is conspicuous by its absence in this district. Relapsing fever is also unknown.

**Other  
diseases.**

Among other common diseases may be mentioned dysentery and diarrhoea, respiratory diseases, skin diseases, rheumatic affections of a chronic type, and diseases of the eye. Dysentery and diarrhoea are unusually frequent and fatal, the death-rate in 1929 being 2.22 per mille. The prevalence of these, and other bowel complaints, should probably be attributed to the impure source of the drinking water-supply, for in this district, the people, as a general rule, drink tank water, which in the hot weather months becomes polluted, turbid and impure. Respiratory diseases are responsible for a high mortality, the death-rate in 1929 being 1.24 per mille. Epidemics of cholera were formerly common, breaking out nearly every hot season, owing to the train of pilgrims on their march to and from the temple of Jagannath at Puri. Since the pilgrim traffic has been diverted to the railway, such epidemics are neither so frequent nor so deadly. Another reason for the decrease in mortality from cholera, is that the people have a great dread of this disease, and villagers will not allow visitors from a cholera-affected area entry into their village while the epidemic lasts. Syphilis is prevalent, and occasionally very bad forms are met with, which are probably due to the lack of proper treatment. Infirmities such as blindness, deaf-mutism and insanity, are comparatively rare. Leprosy prevails in this district, and appears to be more common south of the Raipur-Sambalpur road, than north of it. Leprosy is not held in the same dread as cholera, but pauper lepers are frequently driven out of the villages.

**VILLAGE  
SANITATION.**

Village sanitation is regulated by the Central Provinces Village Sanitation Act, and the *Mukaddam* Rules, which are a legacy of the administration of the Central Provinces. It may be explained that in the Central Provinces Land Revenue Act, 1881 (amended by Act XVI of 1889), it is provided that the *mukaddam* or the headman of the village has, among his other duties "subject to any rules issued by the Chief Commissioner, to keep his village in good sanitary condition". This enables the Government or its officers to cause action to be taken in any small village in respect of any flagrant violation of sanitary principles. It is the headman who is responsible, and who must take action under

the law. There are however many villages which are too large for the sanitation to be left in the hands of the *mukaddam*, and yet too small to come under the Bihar and Orissa Municipal Act, which provides for large towns. They require systematic administration involving a little taxation; and at the same time the elaborate machinery of the Municipal Act is unsuitable. For such villages, the Village Sanitation Act (XI of 1902) was passed.

The principal provisions of this Act are that it may be extended to any insanitary village containing not less than 500 inhabited houses (section 2); that the administration of the Act shall be committed to a village *panchayat* consisting of the *mukaddam* and representatives of the village elected by its inhabitants (section 3); that for this purpose, funds shall be placed at their disposal (sections 4 and 5), which may include an assessment on houses and land and a levy of license fees on weighmen or measures of goods brought for sale, of tolls on carts, pack animals and potters bringing such goods, of market dues, i.e., rents from temporary dealers, and of fees on the voluntary registration of cattle sales. The breach of the provisions of the Act is punishable by fine [section 7(3) and section 9] and prosecutions may be instituted on the complaint either of the Deputy Commissioner or of the *panchayat*, or of some persons authorized to act on behalf of either. The operation of the Act in the case of any village may be limited to simple conservancy or it may be extended to include "the improvement of the water-supply or of the village roads or any other work of public utility". Briefly, the Act authorizes the creation of a small fund to be expended on sanitation in important villages, which are not sufficiently large to be made municipal towns. The arrangements are in the hands of a small committee of the residents and simple rules for the disposal of sewage, the protection of the water-supply, and the preservation of cleanliness in the village generally, are enforced. This Act is in force at Bargarh and Jharsaguda, Barpali and Padampur.

Primary vaccination is compulsory only in the municipal area of Sambalpur, and is carried on by a paid municipal vaccinator. In the interior, licensed vaccinators are employed. These vaccinators work from October to March. For each successful case they realize a fee of two annas and

VACCINA-  
TION.

they do not get any pay from Government. Though regarded by a certain section of the community with some dislike, it cannot be said that there is any general antipathy to the operation. Speaking generally, there is no objection to the primary vaccination of children but the people, as a rule, look upon re-vaccination with aversion. The number of persons successfully vaccinated in 1907-08 was 26,400, representing 42.37 per mille of the population, and it is noticeable that of these no less than 1,942 were cases of re-vaccination. In the same year, protection was afforded to as many as 925 per thousand of infants, and no other district except Ranchi had such a good record. In recent years, however, the number of cases of primary vaccination and re-vaccination have fallen considerably. Thus the number of persons vaccinated in 1929-30 is 20,111, representing only 25.46 per mille of the population as compared with 42.37 per mille in 1907-08. Of these 20,111, 838 only were cases of re-vaccination as compared with 1,942 in 1907-08. Again in 1929-30 the number of infants vaccinated is 594.02 per mille of infant births as compared with 925 per mille in 1907-08.

This fall in the figures is attributed chiefly to the substitution of licensed vaccinators for paid vaccinators employed by Government. The change from paid to licensed vaccinators was made in 1918. For each successful vaccination a fee of two annas is paid to the vaccinator. This small fee has deterred some parents from having their children vaccinated. It is also said that the paid vaccinators, being Government servants, were able to exert more influence with the villagers to have their children vaccinated than the present licensed vaccinators. A further cause which may have contributed to the decline is that the scratch method of vaccination now employed by vaccinators is believed to be more painful and consequently less popular than the puncture method formerly employed. It is noticeable that directly the licensed system was introduced, there was a marked fall in the figures. In 1917-18 when paid vaccinators were employed, the total number of cases of vaccination was 25,602 (34.40 per mille of population). In 1918-19 when the licensed system was introduced, the figures at once fell down to 15,553 (20.89 per mille).

Inoculation for small-pox was formerly practised, but has now disappeared. How common it used to be may be

gathered from the following account in a report on the Medical Topography of the Southern Western Political Districts by Mr. J. Short, Assistant Surgeon, 1855 :—

" Small-pox devastated whole villages, and hence small-pox inoculation is practised and is the chief source of contagion from whence the disease propagates itself far and wide. It is practised by *thikadars* who make it their means of livelihood. The practice is compulsory that a member of a family is bound to follow the same occupation as his predecessors for the maintenance of himself and family. Vaccination is not known, nay, more correctly speaking, has never been heard of in these parts. From personal interview with *thikadars*, they as well as the people, on its being explained to them, had no objection to vaccination being substituted for inoculation. The people dread the present practice, yet the evil being a necessary one, they are obliged to resort to it."

Charitable dispensaries have been established at Sambalpur, Bargarh, Jharsaguda, Padampur, Jagdalpur, Paikmal, Sohella, Ambabhona, Barpali, Rampella, Mura, Dhama and Kolabira. Particulars of the working of the charitable dispensaries may be gathered from the following table which gives the salient statistics for 1929 :—

MEDICAL  
INSTITUTIONS.

Dispensary.	Beds.		Total number treated.	Daily average.		Receipts.	Expenditure.
	Males.	Females.		Out-patients.	In-patients.		
						Rs.	Rs.
Sambalpur ..	12	9	23,971	128'04	20'56	16,796	13,993
Bargarh ..	6	3	15,832	60'70	4'07	6,111	3,454
Jharsaguda ..	10	5	21,634	87'71	3'92	5,958	5,002
Padampur ..	6	2	20,096	69'76	3'92	5,426	5,426
Jagdalpur ..	..	..	6,330	20'65	..	3,816	3,620
Paikmal ..	..	..	4,820	13'19	..	2,768	2,768
Sohella ..	..	..	8,761	35'61	..	2,362	1,993
Ambabhona ..	..	..	5,551	20'89	..	2,658	2,402
Barpali ..	4	1	21,882	90'00	4'53	3,584	2,778
Rampella ..	..	..	10,689	52'32	..	5,794	4,810
Mura ..	..	..	11,174	42'08	..	2,268	2,268
Dhama ..	..	..	11,116	49'28	..	3,186	2,354
Kolabira ..	3	1	9,480	33'17	2'40	3,482	3,041

(The revision of this Chapter is based on notes kindly supplied by Dr. S. B. Laha, Civil Surgeon of Sambalpur.)



## CHAPTER V.

## FORESTS.\*

RESERVED  
FORESTS.  
General  
descrip-  
tion.

THE reserved forests of Sambalpur extend over 420 square miles, and are situated on the Barapahar hills in the north of the Bargarh subdivision, on the hill ranges in the east and south of the Sambalpur subdivision, and on a number of isolated hills north of the river Ib, in the Sambalpur subdivision. There are three main types of forest. The most valuable consists of *sal* (*Shorea robusta*), growing more or less pure or mixed with species such as *dhaora* (*Anogneissus latifolia*), *asan* or *sahaj* (*Terminalia tomentosa*), *arjun* (*Terminalia arjuna*), *bijasal* (*Pterocarpus marsupium*), *mohul* (*Bassia latifolia*), and occasional bamboos (*Dendrocalamus strictus*). A second type consists of mainly deciduous species with few or no *sal* or bamboos. The species most commonly found are *karla* (*Cleistanthus collinus*), *dhaora* (*Anogneissus latifolia*), *simul* (*Bombax malabaricum*), *salai* (*Boswellia serrata*), *bijasal* (*Pterocarpus marsupium*), rosewood (*Dalbergia latifolia*), and *dumkurdu* (*Gardenia latifolia*). The third type consists of bamboos, nearly pure but often intermixed with species of the second type or with a few *sal*. The *sal* type is found in the deeper, damper and better drained soils, its place being rapidly taken by the second deciduous type on drier hillsides, where the rocks do not break up into deep soils, allowing tree roots to penetrate between deep rock fissures. The third, or bamboo type also favours these soils, so that the second and third types are often inextricably mixed, but bamboos are seldom or never found where the geological formation contains quartz. The bamboo and mixed forests cover 155 square miles of the Barapahar hills, and some 75 square miles of the remainder of the forests, so that *sal* forest covers not more than 190 square miles. For administrative purposes, the forests formed one Forest Division until 1928. On the 1st April 1928, they were divided into two, the forests west of the Mahanadi, 227 square miles, being

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\* I am indebted to Mr. F. C. Osmaston, I.F.S., for the revision of the portion of this Chapter dealing with reserved forests.

called the Sambalpur West Division, and the remaining 193 square miles east of the Mahanadi, forming the Sambalpur East Division. These two divisions are again subdivided into Ranges and Blocks, the West Division containing two Ranges and eighteen blocks, and the East Division four Ranges and forty-four Blocks. These Ranges are again subdivided into a number of beats, each beat being some five to six square miles in extent.

Forest conservancy appears to have been neglected during the early years of British administration in the district. In 1866, the Settlement Commissioner raised the question of the advisability of Government setting aside and conserving waste lands to which neither private persons nor village communities could lay claim. The selection of such lands was finally carried out in the course of the settlement operations between 1872 and 1876, and is described by the Settlement Officer as follows:—"As the villages in the *khalsa* (the term used for villages held direct from Government by village headmen), were being inspected preparatory to assessment, the opportunity was taken of examining hill, waste and forest covered tracts. In doing so, the wants and requirements of the people in the neighbourhood were fully taken into consideration. The operation of excluding waste lands was necessarily confined to hill and jungle tracts which had notoriously been in the actual possession of no individual or community, which had hitherto, in fact, been common property, to which anybody that liked resorted, cut timber, wood, grass, bamboos, made *dahi* fields and *rambhas* (hill-slopes sown with Indian corn, castor and cucumbers), and in fact helped themselves to anything they wanted, without let or hindrance from anyone. In such tracts it was that the rights of the State were asserted. The selected tracts were demarcated separately from village areas, and were declared to be the property of Government." The forests were notified as Reserved Forest under the Forest Act in 1878, revised notifications being issued in 1897, 1913 and 1916.

History  
of con-  
servancy.

In selecting them, many Government waste lands, mostly wooded, were excluded and allowed to form part of the *gaontiahi* villages, and the large forests in the *zamindaris*, the owners or occupants of which could claim the ownership of waste lands, were not affected. The

principal objects of reservation appear to have been the preservation of the sources from which the inhabitants of the district derive a supply of forest produce, and the securing of the indirect advantages which are generally believed to result from forest protection, such as an increased and well-distributed rainfall, the safety of slopes, and the preservation of sources of water-supply.

Commuta-  
tion,  
stamp and  
license  
vendor  
systems.

Until 1887, when a Forest Officer was appointed, the reserves were managed by revenue officials with the help of a very small staff of subordinates; and inhabitants of the district were allowed to cut and collect produce in them, and to graze their cattle as much as they liked, on payment of a fee of four annas a year on each plough or roof. The latter is known as a commutation fee, because the villagers are allowed to commute for their annual supply of fuel and timber for home consumption on payment of a fixed sum. The appointment of a Forest Officer led to the formation of the Sambalpur Forest Division, and the introduction of the forest stamp system, which was a feature of forest management in the Central Provinces. Under this system, respectable inhabitants of conveniently situated villages were appointed forest license vendors. They supplied applicants with licenses to cut and remove such produce as the latter might require on payment at rates specified in an authorized schedule of prices. On each license they placed forest stamps, purchased from the Treasury of the value of the produce covered by the license. Their remuneration consisted of a commission (one anna in the rupee) on the amount spent by them on purchasing the stamps. This system was a great improvement on the old commutation system, since villagers had to pay for everything removed, and it proved very convenient to the local inhabitants. The system is still continued in a modified form as a supplementary system of working the forests. The main system is the sale to contractors of all or selected forest produce in 'coupes' or demarcated areas of forest, laid down in a carefully worked-out scheme or working plan. Instead of forest stamps bought from the Treasury, license vendors now buy Fixed Value Permits from the Divisional Forest Officer. Villagers buy these permits on which is written the forest produce which the permit authorizes them to remove, and can then remove their requirements under its authority. In practice these permits are used only for a limited number

of kinds of forest produce, such as bamboos (the felling of which is controlled by strict rules written on the back of the permit), dry wood for firewood, grass, thorns or grazing (the number of head of cattle also being controlled). Green timber is not sold under these permits, but only in the regulated coupes sold to contractors. This Fixed Value Permit system was introduced in May 1926 instead of the Forest Stamp System.

A further improvement was effected by attempting to protect a part of the forests from fire. No attempt was made to introduce located fellings or to regulate grazing till 1898, when sanction was given to a working plan for the Barapahar and neighbouring forests, which formed the Barapahar range. This working plan prescribed coppice fellings in small areas, and improvement fellings in some other areas, but made no arrangement for the management of the greater part of the range; and when it was sought to carry out its provisions, it was quickly discovered that the demand for poles and firewood was insufficient to justify them. Hence there were various modifications of the plan, of which the only practical effect was to restrict the cutting of green trees to areas sufficient to supply demands in the localities concerned and to permit of the sufficient closure to grazing of areas so cut over. Similar arrangements have also been made in parts of other forests, i.e., in the Sambalpur range, where they appeared to be justified by local demands; and in this latter range efforts were also made, between 1900 and 1905, to increase revenue by cutting into railway sleepers any large-sized *sal* trees which could be found.

Manage-  
ment.

In 1905 it was sought to introduce a better regulation of fellings of all descriptions. But these efforts were greatly hindered by the fact that large numbers of inhabitants of the district could still obtain all the forest produce they needed from village lands or zamindari forests, or that they lived at such distances from the reserves that they could not readily make use of them. In fact, bamboos were still the only product of the reserves for which it could be said there was a general demand. It was also sought to select for special management areas which, while they were unlikely to have to meet a large local demand, appeared to be suitable for producing *sal* timber for export, and to close such areas to grazing as far as possible. About 50 or 60

square miles were made available for this kind of management. At the same time, goats and sheep were excluded from the reserves; fire protection was improved, the area under special protection being increased to 302 square miles; arrangements were also made to acquire certain villages in the Barapahar reserves which were considered a danger to the forests there. In 1910 the working plan was again revised and owing to the disappearance of zamindari and village land forests and the consequent greater demand from the reserves, coppice fellings were introduced over a considerable area of the forests, while the selection fellings in the forests set apart for export continued. In 1921 the plan was again revised and the increased demand for both fuel and poles for local consumption and for export enabled the new plan to be much more detailed. The revenue had risen from Rs. 53,111 in 1905 to Rs. 96,109 in 1920. A large number of felling series, worked mainly on the coppice system with various rotations, with the object of distributing fellings as evenly as possible throughout the areas of local demand were introduced. Owing to the increase in revenue, which was expected to continue to expand, resulting in a great increase of work, and owing to the opinion that stricter and more detailed control would result in a still greater increase of revenue and better protection, provision was made to divide the divisions into two. This was done on the 1st April 1928. This plan in its turn is now under revision. Changes will not be drastic. In order to decrease the size of coupes and distribute them more thoroughly among the centres of local consumption, the number of felling series under the coppice system will be slightly increased. As fires have been very prevalent and their annual occurrence has caused great damage, stricter fire protection measures will be introduced. Steps will probably also be taken to control grazing more satisfactorily, both by distributing grazing areas more widely, and so allowing a reduction of the incidence of grazing per acre, and by the introduction of special grazing working circles as an experimental measure, and possibly by the distribution of cut fodder grass.

**Forest  
produce.**

The most important tree in the reserves is *sal* or *rengal* (*Shorea robusta*), which is gregarious in many parts of the Sambalpur East Division, especially in the Hatibari and Dhama Ranges, and in the lower parts of the Sambalpur

West Division. Other valuable species are *piasal* or *bija* (*Pterocarpus marsupium*), and rosewood or *sisoo* (*Dalbergia latifolia*) which occur scattered both mixed with *sal* and on the drier hill slopes. The rosewood is scarcer than the *piasal*, while it is rare to find either species greater than 4' in girth. Less valuable but common everywhere are *sahaj* or *asan* or Indian laurelwood (*Terminalia tomentosa*), *senha* (*Lagerstræmia parviflora*) and *kendu* (*Diospyros melanoxylon*). Bamboos (*Dendrocalamus strictus*) are very common everywhere on nearly all the slopes and ridges. Teak occurs only in one small block near Sambalpur town.

During the last four or five years, lac has been propagated, and in 1928 a lac orchard of 192 acres was laid out in the Sambalpur East Division. This orchard is only in its infancy, but shows signs of success, and should eventually prove capable of producing 500 maunds of cleaned stick lac annually.

Except in the Dhama and Hatibari reserves, where past uncontrolled cultivation has affected soil drainage and aeration, and where fires also cause much unsoundness, *sal* does not as a rule exceed 4' in girth. But some forests, particularly the Sangramal and Gichimora reserves, have greatly benefitted by the protection of the last 50 years, and should be capable of producing good poles and timber. It is hoped that the second rotation in the Hatibari and Dhama reserves will produce sounder trees. But the evils of *jhuming*, and particularly the greatly disturbing effect of rice cultivation in the Hatibari reserves on the soil draining and aeration will leave their mark for a very long time. Prospects.

Other kinds of trees have greatly improved in quality since the present system of coppice fellings was introduced in 1910. Areas felled since then show sounder and better shaped trees as well as a much denser stocking, and have increased considerably in value. The main problem in these areas now is to control bamboos, so that they neither gain the upper hand over tree growth, nor decrease in numbers below that necessary to satisfy the great local demand. Owing to the increase of field cultivation, and the consequent steady exhaustion of zamindari and *khalsa* forests, the demand for forest produce has steadily risen and is likely to continue to rise. Export has also improved,

except for a great decrease in the demand for railway sleepers owing to the competition of steel and iron.

**Revenue.**

In the past, most of the revenue was derived from sales of produce, especially bamboos, at low prices, under the forest stamp system, to residents of the district, though the sleeper works already referred to gave some assistance, but now the great majority of the revenue comes from the sale of coupes to contractors. In the ten years ending in 1904-05, the average revenue, expenditure and surplus of the Sambalpur Division were Rs. 28,979, Rs. 24,809 and Rs. 4,170 respectively. In the subsequent two years, sleeper-cutting was stopped, but the loss of revenue caused by this was more than made good by increased local sales under the stamp system and by sales of the produce of moderate improvement fellings in the more promising *sal* areas of the Sambalpur range. The average revenue, expenditure and surplus for these two years were Rs. 34,542, Rs. 26,622 and Rs. 7,902 respectively. Since then, revenue and the surplus of revenue over expenditure have continued to expand. For the quinquennium ending 30th June 1910, the figures for revenue, expenditure and surplus were Rs. 1,79,720, Rs. 1,30,857 and Rs. 48,863 respectively. For the quinquennium ending 30th June 1921 they were respectively Rs. 4,82,185, Rs. 2,58,629 and Rs. 2,23,556, while for the two years ending 31st March 1930, i.e., the two years after the formation of two Forest Divisions, the figures were Rs. 3,30,056, Rs. 1,98,496 and Rs. 1,31,560 respectively. It is likely that this increase in revenue and surplus will continue steadily for some time. Many of the forests are still comparatively inaccessible except by rough village roads. As communications improve, and as external sources of forest produce both in the district and elsewhere become fewer, as they show every sign of doing, both the local and foreign demands should increase. But even without this steady rise of revenues, forest management is more than justified. Without it, the forests would eventually be destroyed and the agricultural population would be deprived of the fuel, poles and small timber on which their prosperity very greatly depends. The forests are also of great value in preventing the too rapid denudation of the hills and in maintaining water courses which would disappear with the destruction of forests.

At the first settlement of the district, it appears to have been the intention of Government, in dealing with zamindari forests, to allot for the use of the estate a sufficient area of forest land, and to exclude the remainder as Government forest. Subsequently, however, the intention of forming separate State reserves from the zamindari forests was abandoned, and it was decided that the whole forest area was to be left to the zamindar, but that in order to mark the right of the State to share in the produce of the forests, and to guard against the infringement of that right, the forests were to be separately assessed, and to be settled for periods of three years only. These orders were, however, only so far carried out in Sambalpur as to assess a forest *takoli* separately from the land revenue *takoli*. No attempt was made to demarcate the forests, nor were the *takolis* made liable to triennial revision.

At the next settlement (1885—89) it was determined to give more complete effect to this policy, and orders were issued laying down that "all extensive tracts of jungle included in a zamindari should be declared to form a separate forest *mahal*. For this purpose it is not necessary that the limits of such tracts should be precisely defined, and, in zamindaris which have not been surveyed, it will suffice if the position and extent of each forest tract be described by the assessing officer as clearly as may be with reference to the villages which adjoin it and any prominent natural features. A brief description of the character and capabilities of each forest tract should also be recorded. An estimate should then be framed of the income derived by the zamindar from the forest *mahal* of his estate, and a *takoli* be assessed on the basis of this estimate, having reference of course to the amount of the forest *takoli* paid at present. Speaking generally, the share of the forest income taken as *takoli* should be from 40 to 60 per cent, but the Chief Commissioner would be prepared to sanction considerable deviations from this". The engagement for the payment of forest *takoli* was to contain a stipulation binding the zamindar to manage in accordance with the orders of Government. Subsequently, the zamindari forest *mahals*, as formed by the Settlement Officer, were formally declared to be forest *mahals* within the meaning of section 46 of the Central Provinces Land Revenue Act, and rules of management were issued under section 124-A of that Act.



In accordance with the above orders, the amount of the forest income of the zamindaris was roughly ascertained during the settlement of 1885—89, and a small assessment was fixed on it independently of the land assessment. It was apparently intended to revise triennially the assessment on a source of income which promised rapid development; but that policy was not carried out, the *takoli* fixed in 1885—89 remaining unaltered till the next settlement.

The procedure now followed is to ascertain at each settlement, as nearly as possible from the zamindar's accounts and otherwise, the net income which the zamindar obtains from his forests and also from his fisheries, ferries, grazing dues, etc. The sum of these receipts is called the zamindar's *siwai* income, which is added to the total rents payable and rental valuation of all cultivated lands (including *sir* and service lands) to ascertain his total assets. The *kamūl jama* of the estate (i.e., the full assessment which the zamindar would pay as revenue if he had no feudal status) is then ascertained by taking 60 per cent of the total assets. A fixed proportion of the *kamūl jama* is then taken, which is the *takoli* payable by the zamindar to Government.

Two zamindars in the district having mismanaged their zamindari forests, and being unwilling to submit working plans, the Deputy Commissioner declared their forests reserved. The existing rules did not work properly, as they did not prescribe any money penalty for breach of the rules framed under section 124-A of the Central Provinces Land Revenue Act, and hence, on the suggestions of the Board of Revenue, the Government of Bihar and Orissa, in their notification no. 1075—IVL-10-R., dated the 17th October 1930, promulgated revised rules, called the Sambalpur Zamindari and *Malquzari* Forest Rules, 1930, and, in their notification no. 720—IVL-10-R., dated the 21st January 1931, attached a money penalty to the breach of rules 3, 4, 6, 7, 8, 11, 14, 16, 17, 18 and 19 of the said Rules.

The area of the zamindari unsurveyed forests is 202 square miles, but of the 16 zamindaris, only 9 possess forests which yield an annual income, viz., Borasambar, Ghes, Kolabira, Kodabaga, Laira, Loisingh, Machida, Rajpur and Rampur. They contain practically the same species of trees as the Government reserved forests. The value of the zamindari forests, especially in the Borasambar

estate, is considerable; but until communications are improved, no large export of timber from that estate is possible. Other estates, however, such as Kolabira, Rajpur and Rampur are situated along or close to the railway. Those in the Sambalpur subdivision are at present of considerable use not only to cultivators in the zamindaris, but also to those residing in *khalsa* villages in the neighbourhood, who usually find it more convenient to deal with the zamindars than with the Government Forest Department.

The village forests comprised in the *khalsa* area outside the reserves, which are either *khalsa*, *gaontiahi* or *malguzari*, are of much less value. Throughout the *khalsa* area in the Bargarh plain, all valuable forest has long been cleared. Much of this area is now cultivated; and though there are extensive tracts of scrub-jungle in the immediate neighbourhood of the reserves, all good timber has been cut out, and no replanting is ever done. These tracts are not culturable, and it is a misfortune that their timber should not have been conserved. The direct consequence is that villages in the most populous and closely cultivated part of the district have now no timber, bamboos or even light fencing material near them, and cultivators have to cart what they need at considerable expense from distant Government reserves. In the Sambalpur subdivision, conditions are not so bad; but the village forests here also are being rapidly cut out. In this latter tract, the only *malguzari* forest of any extent or value now existing is that of the Tampargarh estate. All village forests in the *khalsa gaontiahi* villages are protected forests under the Indian Forest Act, 1878. The villagers of mauza Katikela, a *khalsa gaontiahi* village in the Sadr subdivision, having been found to have cut the forest of the village in a destructive manner, were directed to abide by a working plan, restricting the exercise of the tenants' *nistar* rights to definite areas of the forest each year, prepared by the Divisional Forest Officer, but they declined to do so. On this, cases under section 32 of the Indian Forest Act, 1878, were started against them, and they were fined. Proposals were then submitted to Government, to manage the village forests through a co-operative society, but Government has directed that the forest should be reserved under section 3 of the Indian Forest Act, subject to exercise of *nistar* rights by the villagers.

VILLAGE  
FORESTS.

**FUEL AND  
FODDER  
RESERVES.**

At the settlement of 1885—89, 16 fuel and fodder reserves, with an area of 11,000 acres, were set aside, but no arrangement was made to regulate the use of their produce. Many orders were passed, but nothing was done to enforce them. The area reserved, moreover, consisted chiefly of bare boulders incapable of bearing either timber or forage; and what growth there was, has been cut out exactly as in the village forests.

**SYSTEM OF  
MANAGE-  
MENT.**

It is reported that the methods of upkeep both in fuel and fodder reserves, and in village forests, are not all that could be desired. Nominally these areas are Government property (except in the case of the few *malguzari* estates of the district), and any overcutting or bad management on the part of the headmen of villages can be met by the Deputy Commissioner taking the forests under direct management. But this provision is not a practical one where there are a number of small scattered forests, and no special staff is maintained; for the Land Records staff is not strong enough to manage adequately village forests in addition to its present work.

The steps taken at Mr. Dewar's settlement, in order to prevent the misuse of these forests are described as follows by the Settlement Officer :—" The ill-effects of deforestation in the Bargarh plain pointed to the necessity for checking very carefully the boundaries of the village forests. In very many cases these were found to have been encroached upon for cultivation without competent permission. It is unfortunate that the working of the detailed rules framed under section 124-A of the Central Provinces Land Revenue Act has hitherto prevented their application to the villages and forests of Sambalpur, which are held by *gaontias*, not as proprietors but as trustees. At this revision the general rule of the trust has been clearly re-stated. It points out that the produce of the forest of a *gaontiahi* village cannot be exported, but must be used only for domestic and agricultural needs within the village itself. It has been proposed by several *gaontias* living in one village to bring timber for domestic use from the forest of another village under their management. Brahman *gaontias* living in Sambalpur town wish to export wood from their villages to their houses. But as the trust is now frequently abused by the illegal sale of timber, the extension of the rule has not been considered advisable."

All forests and waste lands in *khalsa gaontiahi* villages in the district, which are not included in a Reserved Forest, but which are the property of Government, or over which Government has proprietary rights, have been declared to be protected forests, and rules have been framed by Government, in notifications nos. 1813-T.R. and 1814-T.R. dated the 9th September 1909, and executive rules framed by the Deputy Commissioner have been approved by Government's order no. 2114-T.R., dated the 21st September 1909. Persons are now suitably dealt with for breach of the above rules.

The following account of the general conditions obtaining is quoted from Mr. Dewar's Settlement report:—  
 “ The district is still well wooded, but of late years cultivation has greatly extended, and in the more level tracts there are now no patches of timber-forest among the villages. Over the whole of the *khalsa* area outside the Government reserves, there are about 124\* square miles of ‘big-tree-jungle’ and 333† square miles of scrub. But the latter area is all but useless, and the former is confined to parts of the eastern *tahsil*. At last settlement certain fuel and fodder reserves were excised from villages in the more open tracts. But their area was very small, their surface consisted almost entirely of bare rock, and they now grow no timber and but little fodder. The needs of the cultivator are met almost entirely from the Government reserves, which cover 396‡ square miles, and from the zamindari forests which, excluding those of Phuljhar, cover 375§ square miles. East of the Mahanadi, the villages deal chiefly with the zamindari forests or with those of neighbouring States, because the prices exacted are usually lower than those of Government, and the conditions of sale are much more free and elastic, and give less scope to the delays and exactions of underlings. In the Bargarh plain all except the western villages get their supplies from the Government reserve in the Barapahar range.

GENERAL  
CONDITIONS.

“ The chief requirement is the bamboo, for the wattling of house-walls and roofs, for screens, baskets and mats, and

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\* 96 square miles at Mr. Hamid's Settlement.

† 242	ditto	ditto	ditto.
‡ 419	ditto	ditto	ditto.
§ 202	ditto	ditto	ditto.

for the fencing of vegetable gardens and cane-fields. It is abundant in all forests. So too is the class of small second-rate timber, such as the *karla*, *dhaora* and *senha*, which are used for house-timber and carts. The *saj* is also plentiful, and the *kusum*, which is used for ploughs, cane-mills, and other implements of hard wood. There is at present no large supply of big timber for export. The Government forests consist largely of steep and rocky hills, and have not been long under careful conservation. Most of the zamindars with estates near the railway have in the past years acted on the principle that 'timber is an excrescence of the earth provided by God for the payment of debts.' Their forests are now thin. There is no teak, the most valuable timber trees being the *sal* or *rengal* and the *bija*. Of these there is a good stock of saplings in the forests east of the Mahanadi, but it will be some years before their growth will permit of sleeper-cutting on a large scale. The big estate of Borasambar has fair timber forests, which have of late been opened up, but their distance from a railway prevents full exploitation. Of miscellaneous forest produce, such as lac and myrobalans, there is but little export."

## CHAPTER VI.

### AGRICULTURE.

THE district consists of an undulating upland plain, broken by <sup>GENERAL</sup> rugged ranges of hills and isolated peaks, and intersected in <sup>CONDITIONS.</sup> every direction by drainage channels leading to the Mahanadi. A considerable portion of the area consists of ground which is too much broken up by ravines to be banked into rice-fields, or of broad sandy ridges, which are agriculturally of very little value. The configuration of the country is, however, exceedingly well adapted for tank-making, and the number of village tanks is one of the most prominent features. The lowlands are generally cultivated with rice, and are skilfully embanked, manured and irrigated. The uplands are much less carefully cultivated, are not embanked, and grow miscellaneous crops, such as pulses, sessamum, coarse rice and cotton. When the ground is newly broken, good crops are secured for several years with very little labour and no manure; but the soil is speedily exhausted, and chance cropping is the rule in all the more closely settled tracts. In soil and lie of surface the western portion of the district, comprised in the Bargarh subdivision, is inferior to the country lying round Sambalpur and to the north of the Barapahar hills.

In the greater part of the Bargarh subdivision the country has a very decided slope, and is much cut up by ravines and watercourses; the soil is light and sandy, and the proportion of practically uncultivable land is large. In the Sambalpur *tahsil* the soil is, as a rule, richer, because it contains more decayed vegetable matter washed down from the wooded uplands; while the land round Sambalpur itself and a strip running along the bank of the Mahanadi are much more productive, being fairly level and mostly fit for rice cultivation.

As explained in Chapter I, there are four minor divisions, <sup>TRACTS OF</sup> the agricultural conditions of which differ very largely, viz., <sup>FERTILITY.</sup> (1) the Bargarh plain, (2) Borasambar, (3) Ambabbona and Lakhanpur, and (4) the Sambalpur *tahsil*.

The Bargarh plain is a large and fertile tract containing one-third of the entire cultivated area. It is drained by the

Danta and Jira rivers and by a number of small tributaries, which are, however, of little use for irrigation, and during September and October suck away the water that is needed for the rice-fields on their banks. The soil is a good light rice soil. and in the numerous depressions is very productive. Sub-soil water is within easy reach, and cheap irrigation wells, not deeper than 20 feet, hold water throughout the hot weather. Reckless deforestation, however, has gone on for the last 50 years and has seriously affected cultivation in three ways. It has prejudiced the cultivation of sugarcane by making its fencing expensive. The loss of firewood has driven the poorer classes to the use of cow-dung for fuel, with the result that there is now no manure to spare for the light-soiled uplands, which formerly grew cotton. Lastly, it is said that the southern villages, which have the deepest soil and are most closely cultivated, now receive a shorter rainfall than they used to have. On the other hand, the undulating character of the country is admirably adapted for the construction of irrigation reservoirs, and the cultivators have taken full advantage of these natural facilities. There are hundreds of big tanks commanding the deeper rice lands. and thousands of smaller tanks above the numerous depressions.

Conditions are very different in Borasambar, which is a hilly tract with a large aboriginal population. Till recent years, agriculture was very backward in this area. During recent years, there has, however, been a very rapid development in this zamindari and no less than 78,267 acres of new cultivation were taken up in this part of the district between the Dewar and Hamid Settlements. The most fertile portion, enriched, as it is, by river silt and hill drainage, is the wide valley in the east of Borasambar formed by the Ang river.

In the third tract there is a fairly level expanse in Ambabhona sloping down from the hills to the river, with shallow soil and outcrops of sandstone rock. Its soil does not differ much from that of the southern plain, its cultivation is equally close, and it has several good irrigation tanks. In the Lakhanpur area, most of the villages lie in a wide valley surrounded by hills, but some are found along the bank of the Mahanadi, and others are mere forest clearings; but most of the latter have now been acquired for the Forest Department.

In the Sambalpur *tahsil* the land near the Mahanadi and Ib rivers contains rich silt, but elsewhere in the more open tracts, the soil is very much the same as that of the Bargarh plain, except that it contains more gravel and less sand. Hills and forests are scattered over the north, east and south, from which a large amount of vegetable silt is washed down every year into the fields of the nearer villages. Many of the inland villages, moreover, which only of late years are being fully developed, have a fine brown loam that is exceptionally fertile. The irrigation tanks are as numerous and good as those of Bargarh, but are less needed, because the rainfall of this more easterly tract is comparatively heavy and regular.

The black soil which forms so marked a feature in the **SOILS.** adjoining districts of the Central Provinces is almost unknown in Sambalpur. It occurs in the north-west of the district beyond the range of Vindhyan sandstone which shuts off the Ambabbona valley, and across the Mahanadi towards the Bilaspur border. The soil which covers the greater part of the country is apparently derived from underlying metamorphic rocks, and the differences found in it are mainly due to the elimination and transportation effected by surface drainage. The finer particles have been carried into the low-lying areas along drainage lines, rendering the soil of a clayey texture, and leaving the uplands light and sandy.

The most usual classification of the soils of the district is based on their position or level. This is an important consideration to the cultivator, since the country is undulating, except along the banks of the larger rivers, and consists of ridges and slopes and of the depressions between them. The four main divisions are *at*, *mal*, *berna* and *bahal*. *At* land consists of high-lying land on a watershed, i.e., the uplands which are dependent for moisture on rainfall. They are, as a rule, sandy, and are cultivated with oil-seeds, cotton and pulses. The term *mal* is used for the slopes which are terraced to catch the surface drainage coming down from the uplands. The lower terraces are wider and deeper than the upper, and cultivators carefully recognize the great difference in fertility and in security of cropping between them, even distinguishing seed varieties for *tikra mal* and *saman* (level) *mal*. The higher *mal* lands are light and dry, yielding light early crops, which receive little more attention than the chance crops on unembanked *at* land. The lower



*mal* lands, called *pita mal*, get excellent drainage and grow good varieties of rice. The term *berna* denotes lands towards the bottom of a depression, which receive the drainage from the slopes on either side and also from the drainage line between them. *Berna* lands vary considerably according to their steepness and the stage of their development. In land newly broken up they are liable to have sand and gravel washed into them, but where it is under close cultivation the embankments of the terraced slopes prevent this. *Bahal* is a term used for flat land at the bottom of a depression or drainage line; the chief distinction between *berna* and *bahal* being that the former is narrow and steep, and the latter wide and all but level. There is also a considerable difference between a wide *bahal*, lying between long slopes and receiving ample drainage from them, and a narrow *bahal* lying between short steep slopes. Also, the best *bahal* lands are served by the widest and largest irrigation reservoirs, and so are secure from crop failure.

*Bahal*, *berna* and *mal* lands are, as a rule, under rice, for the wash of rain tends to bring a detritus of fertile silt down to them, while *at* lands are used for other crops which are less dependent on moisture. Throughout the district there is more variation in the unembanked *at* land, growing light miscellaneous crops, than in the rice land. Its soil in a closely cultivated tract is often little better than exhausted sand or gravel. In hilly wooded country it is more fertile, but its crops suffer from the depredations of wild animals. On the banks of the larger rivers it resembles good silt, but is subject to floods.

Two other classes of soil are those known as *khari* and *bari*. *Khari* is a term used for land situated near the village site, which receives the drainage of its streets and the washings from its houses; such land, when under irrigation, is called *khari pani*. *Bari* denotes vegetable gardens, generally occupying high land close to the homesteads, which are enriched by the village drainage and can grow two or three valuable crops every year.

A further classification of soils is based on quality; but this is not so commonly recognized as that of position, which is the all-important factor in an undulating country such as Sambalpur. The cultivators themselves recognize five classes, viz., *barmatta*, *khallia*, *pandkapitia*, *rugri* and *balia*.

*Barmatta* means merely good soil, and is a mixture of clay and sand, containing a large proportion of vegetable matter, its excellence being due to long tilth. *Khallia*, or clay, is a soil in which the bluish clay sub-soil of the district predominates. *Rugri* and *balia* are equivalent to gravel and sand, and *pandkapitia*, or "dove's back colour," is a made soil consisting of clay brought up by the plough and of sand and gravel brought down by surface drainage. The soil last named is found in nine-tenths of the cultivated area.

As no less than 75 per cent of the cultivated area is **RAINFALL.** under rice, water is a far more important factor than soil, and an ample and well-distributed rainfall is a matter of vital importance to the cultivators. The rains usually break in the second fortnight of June or early in July, and the rain of July is almost invariably heavy. August and September are the critical months, for though the cultivator can to a certain extent make up for a short or late rainfall by the use of tanks, the area fully protected by them is small and the lack of two inches of rain, or its delay by two days, may do great damage. The October showers are seldom heavy, and are of importance only after a dry September to revive the rice of the bottom lands and to secure the pulses and oil-seeds. From October to January little or no rain falls, but it is usual to have some showers at the end of January or in February. These showers and the periodic rain storms of the hot weather months enable the cultivator to plough his land before sowing time.

As explained in Chapter I, there is a marked difference between the rainfall of the east and west of the district, the former having a heavier and also steadier rainfall than the latter. Serious shortage of rain has not been known to occur in the eastern *tahsil* nor in that part of Bargarh which lies within 20 miles of the Mahanadi. The northern part of the Bargarh *tahsil* also is fairly secure, probably owing to the neighbourhood of high hills. But all the south and west of the Bargarh plain and the zamindari of Borasambar have repeatedly suffered.

In most years the amount of rainfall is sufficient, the **IRRIGATION.** average for the whole district being 58.34 inches, but it is often unevenly distributed, and deficiency in the critical months is fatal to the crops. To provide against its vicissitudes, artificial irrigation is absolutely necessary, and it is

not too much to say that the very existence of villages over a large portion of the cultivated area is dependent on the tanks which have been constructed round them. Fortunately, artificial irrigation has been, and is being, well developed, no less than 221,347 acres being irrigable from tanks and wells, an increase of 42 per cent on the irrigated area reported at Mr. Dewar's Settlement. There are now 12,282 tanks and 24,611 wells in the district compared with 8,600 tanks and 14,097 wells then. The increase in the irrigated area is most remarkable in the Bargarh zamindaris, where 47,784 acres of rice land are now irrigated compared with 28,205 acres 20 years ago.

There is a great difference between the methods of irrigation practised by the Agharia immigrants from Chhattisgarh, who have settled in the flatter riparian tracts to the north, and by the Oriya Kultas, who prefer a comparatively undulating country. The Agharia works only on rich soil, and this he finds in the level tracts which the Kulta avoids. The latter depends almost entirely on his water-supply, and likes rolling country with surface drainage and shallow sub-soil water. The Agharia is a poor tank-builder, and constructs only the shallow square tank commonly used in Raipur and Bilaspur, which gathers no surface drainage, depends altogether on direct rainfall, and fails in a year of short rainfall. One glance at a stretch of rice-fields suffices to distinguish Kulta from Agharia cultivation. The former builds only low and narrow banks between his fields, seldom more than two feet high, because he has frequently to cut them in order to pass his irrigation-water from plot to plot. The Agharia builds high field boundaries, making a tank of each field, because each must catch and keep its rainfall. The two systems suit the tracts to which they are applied. In any ordinarily favourable year the Agharia reaps the heavier crop, but in a bad year he loses more than the Kulta does.

Irrigation  
from tanks  
*Kata.*

There are three kinds of tanks in the district, viz., the *kata*, *munda* and *bandh*, of which the following is a brief description. An ordinary irrigation tank, which is known as a *kata*, is constructed by throwing a strong earthen embankment, slightly curved at either end, across a drainage line, so as to hold up an irregularly-shaped sheet of water. The undulations of the country usually determine its shape as that of a long isosceles triangle of which the dam is the base. It commands a valley, the bottom of which is the *bahal* land

and the sides of which are the *mal* terraces. As a rule, there is a cutting high up the slope near one end of the embankment. From this the water is led either by a small channel or *tal*, or from field to field along the terraces, down which it finds its way to the lower land. In ordinary years irrigation may be entirely unnecessary, and in that case the superfluous water is passed along until it falls into the nullah in which the small valley ends. In years of short rainfall the centre of the tank is sometimes cut through, when the bottom lands need irrigation, but in ordinary years such an expedient would be dangerous, for the water is deepest at the centre and no sluices are used. Such tanks supply water to at least 5 acres and usually to an area of 30 to 200 acres.

The *munda* is an embankment of smaller size across a drainage channel. Embankments of this sort are very common, as they can easily be constructed by the *raiya*t themselves for the benefit of their own holdings. These men have perhaps a few fields commanded by the main village tank, but have built *mundas* to protect their outlying fields, more recently acquired from others or reclaimed from the waste. For its purpose the *munda* is useful, for, if a failure of rain is not very serious, it may provide water enough in the later months of growth to save the crop. But it is necessarily shallow and cannot give more than a certain supply. *Munda.*

The *bandh* is a four-sided tank excavated below the *kata*, from which it derives its water by percolation. They are almost invariably used for drinking purposes only, are properly regarded as suitable monuments of piety or charity, and are invariably consecrated or married to a god. Apart from their obvious sanitary advantages, they add to the irrigated area by spreading percolation and by rendering it possible in years of drought to empty the irrigation tank completely without danger. *Bandh.*

The construction of tanks is of such vital importance in this district that special concessions have been made to encourage it. Land made irrigable by tank construction is secured against assessment at irrigated rates at the ensuing settlement; and, in addition to this, it has been ruled for *raiya*t *wari* villages that a *gaontia* or *raiya*t who makes a tank on his land is entitled to remission of the revenue on the area submerged from the date on which the tank is completed. The distribution of water from the public tanks has hitherto

Adminis-  
tration of  
tanks.

been left in the hands of the *panchayat* or village committee, and though this gives rise to much contention in a year of drought, no more impartial and expert agency is available. Such an arrangement is necessary, for it is impossible to state definitely for every year what blocks of fields should first be irrigated from the public tanks. This is a question which depends largely on the various conditions of each year's rainfall, on the state of each tank, and on the state of the crops.

As regards the maintenance of tanks, Mr. Dewar, in his Settlement Report, writes as follows:—"At last settlement all the old tanks not constructed on the proprietary land of *gaontias* were regarded as public property and were recorded as the property of Government. This step, intended to prevent selfish or short-sighted misuse and encroachment, has probably been of real service. But encroachment on the beds of public tanks has been the rule rather than the exception. Many cases have come to light in which parts of the beds of the old tanks, temporarily cropped at last settlement, were then entered in private holdings. It has been found to be impossible to legally dispossess the encroachers, and, as they can now claim damages if their crops are submerged, many *gaontias* who wish to restore old tanks to their former level are deterred from doing so. The abuse is a result of the imperfect system of repair adopted by the villagers. As they have pressing need for irrigation only once or twice in 8 or 10 years, they do not annually repair embankments, but allow them to lose a few inches every year by the wash of rain, until the water-level has fallen two or three feet, when a subscription is called for and the earthwork made up. But in the intervening years, the falling water exposes round the upper edge of the tank a strip of rich land into which the nearest cultivators are tempted to turn their ploughs, the *gaontia* himself being not infrequently a transgressor."

#### Wells.

Apart from tanks, the district has special irrigational advantages in the ease and cheapness with which wells can be sunk. Its sandy soil holds in most places a plentiful store of sub-soil water at no great depth (15 to 20 feet) from the surface, and a well which will last for several years can be sunk for Rs. 60 or Rs. 70. Such wells hold water through the hot weather and are largely used for the irrigation of sugarcane plots. Temporary wells are also sometimes used for the irrigation of rice in the tracts near the Mahanadi where water is found close to the surface.

Other means of irrigation are of little importance, but temporary dams are built across the Jangmar and Sursutia nullahs near Machida, and across a nullah near Ghes, by means of which the water is diverted and carried into the fields. For raising water from a lower to a higher level the common lever lift called *tenda* is used. This consists of a long pole poised between two uprights and weighted at its lower end, and is used invariably whether water is required from a well or from a tank. Where there is only a small difference of level, baskets (*sena*) worked by two men are often used.

The following table gives the normal acreage of each of the principal crops, and its percentage to the normal cropped area :—

Crops.	Normal acreage.	Percentage on normal cropped area.
Winter rice ...	225,900	25½
Sugarcane ...	5,000	...
Total <i>Aghani</i> crop ...	280,900	26
Wheat ...	100	...
Gram ...	2,100	...
Other <i>rabi</i> cereals and pulses	6,000	...
Other <i>rabi</i> food crops ...	2,900	...
Linseed ...	50	...
Rape and mustard ...	500	...
Other oil-seeds ...	1,500	...
Tobacco ...	500	...
Other <i>rabi</i> non-food crops ...	800	...
Total <i>rabi</i> crops ...	14,450	1½
Forest ...	440,508	50
Autumn rice ...	406,700	46½
<i>Jowar</i> ...	700	...
<i>Mandia</i> ...	600	...
Indian corn ...	2,100	...
Other <i>bhadai</i> cereals and pulses	182,300	15
Other <i>bhadai</i> food crops ...	2,000	...
<i>San</i> hemp ...	2,000	...
Early cotton ...	8,000	1
<i>Til</i> ( <i>bhadai</i> ) ...	88,200	9½
Other <i>bhadai</i> non-food crops	2,800	...
Total <i>bhadai</i> crops ...	640,400	78
Orchards and garden produce	1,000	...
Twice-cropped (normal) area	10,000	1
Net cropped (normal) area	874,720	...

**Rice.**

Rice is the staple crop of the district, occupying 75 per cent of the total cropped area. The area under rice is constantly increasing, and at last settlement it was found to be 24 per cent in excess of that at the previous settlement. Mr. Hamid in his Settlement Report calculates that the annual value of the rice crop of the district is Rs. 2,67,91,931, i.e., £2,009,395 sterling. There has been a considerable decrease in the last two years in the quantity of rice exported, as the following table shows. This is probably due to a fall in prices consequent on world trade depression :—

1920-21	...	30,044	tons.
1921-22	...	42,285	„
1922-23	...	34,922	„
1923-24	...	39,910	„
1924-25	...	46,584	„
1925-26	...	50,705	„
1926-27	...	48,445	„
1927-28	...	58,984	„
1928-29	...	37,802	„
1929-30	...	29,336	„

**Varieties of rice.**

The cultivators state that there are over 300 varieties of seed in use, and the Inspector of Agriculture, who is in charge of the agricultural farm at Sambalpur, claims to have collected 250 different varieties from the villages of Attabira, Sason and Bargarh thanas. The varieties are most simply classed by the position of the fields on which they grow most successfully, viz., as *bahal*, *berna*, *mal* and *at* rices. For example, a *bahal* variety will fail on upper *mal* terraces, and, on the other hand, *mal* varieties will rot in the wet *bahal*. These main classes are further subdivided into several minor groups. Among *bahal* rices *jhilliparagi* and *chinamal* need deep, well-cultivated, well-manured, and very wet land, while *kakudibija* and *matiya*, a most sturdy plant, will grow well at the bottom of any depression, and are commonly sown in the newly-cleared land of jungle villages. Similarly, among *berna* rices, *baulkera* will grow only in the lower fields of a depression, while *tamdia* and *mugdhi* will do well on any *berna* field. The lower terraces of *mal* land will grow some of the sturdier *berna* varieties, but the favourite seeds are *banko* and a large family of striped or barred seeds. The uplands and the upper terraces grow coarse grains, usually

black-husked. The colour distinction is said to be a good one, so far as it goes, because most of the best varieties are white-husked; the *mal* rices, which form the bulk of the crop, are reddish; and the coarse upland varieties are black. Commercially, only two classes are generally recognized, viz., the finer varieties, which can be husked readily after sun-drying, and the coarser, which have to be first parboiled or steamed and then dried. These are known as *aru* and *usna* rice.

The greater part of the rice is sown broadcast, only 7 per cent being transplanted, though the percentage rises higher in the Bargarh plain. As in other parts of India, there are three common ways of sowing broadcast—dry sowing just before the rains break (*khaldi*), sowing after the rains have broken and the ground is wet (*batri*), and sowing late with seed which has been previously germinated by soaking in water (*achhara*). The following description of the methods of cultivation is taken from Dewar's Settlement report.

Methods  
of cultivation.

The amount of ploughing done before sowing time depends largely on the method of cultivation which is to be adopted, but it is usual to plough up all fields at least once before the rains break in June. Harvesting finishes by the end of November\* and as soon as threshing is over, the cultivator ploughs up his *bahal* fields to turn in the stubble. But the *mal* terraces, reaped early in October, dry up and harden very quickly, and cannot be touched, unless, as is often the case, heavy showers fall in January or February. The bulk of the work is left for the hot summer months, when heavy storms of thunder and rain usually break once a fortnight, and give the cultivator his chance to plough. It is then too that manure is spread and worked in.

Ploughing.

The method of sowing known as *khaldi* necessitates much preliminary ploughing, and is applied chiefly to bottom lands, which retain moisture long enough after harvest to admit of effective pulverisation. It can also be used on sandy upland soils, which soak readily after summer showers. The seed is sown broadcast a fortnight before the rains break, or usually at the beginning of June. If the coming of the monsoon is delayed, and mere showers fall, the seed germinates and dies. If the monsoon is ushered in with a heavy downpour, the

*Khaldi*.

\* Sometimes, in the case of low-lying *bahal* lands, it is not concluded till December.



seed is liable to be washed out, and this is one reason why the *khaldi* method cannot be employed on steep terraces. Its great advantages are that, if successful, it gives an early ripening crop, and it leaves the cultivator free for the sowing of his other land by other methods after heavy rain begins.

**Batri.** Of these the most popular is the *batri* method, because it is applicable to the *mal* fields, which constitute about 60 per cent of the rice land. These bake after harvest to a brick-like hardness, and can be but lightly scratched until the monsoon has set in. They are then given a deeper ploughing and the seed is sown at once, usually in the beginning of July.

**Muka.** The *muka* method may be applied to any embanked field, but most suitably to the lower plots of a *berna* dell. These have been lightly ploughed beforehand; when the rain comes in earnest, they are flooded deeply, the plough is put through water and mud, and the seed is sown on the thin slush thus worked up. After two days the water is gently drained off.

**Achhara.** The *achhara* method is an elaboration of *muka*, which can be applied to all fields with good embankments in a low and level position. Pre-monsoon ploughing is unnecessary. On the first full fall of rain the fields are flooded, and the plough is put twice through the water and mud. Four or five days later the water is drained or scooped off, care being taken to leave no pools. The soft sediment is ploughed once more to break the remaining clods, and is then levelled with a board. Meanwhile, the seed has been germinated by being soaked in water for a day and a half, and then spread in baskets for another day. It is often put in by hand. If through carelessness any water has been left on the *achhara* field, the seed sown in this advanced condition will rot. It is necessary for success with both *muka* and *achhara* that the monsoon should be ushered in with heavy rain.

**Bihura.** In the case of broadcast rice an important operation known as *bihura* is necessary early in August, when the plants are about a foot high. It consists simply in running a light plough up and down the field, thus uprooting a large proportion of the plants and leaving the rest sticking loosely in the mud in all directions. The effect is to kill off weeds and aerate the soil, besides thinning the plants. It is necessary that there should be from 4 to 6 inches of water in the fields;

and if there is not, the cultivator must either irrigate or wait through the long droughts that occur in this month until sufficiently heavy showers fall. The operation is calculated to hasten growth on a sandy soil and obviate the danger which would result from a failure of the later rains. A crop thinned at an early date and then refreshed by light showers is secure; it will stand a long drought and yield a crop even if September be rainless. But if the first chance is missed and *bihura* is not accomplished until late in August, any shortage of the September and October rain will ruin the crop.

No other operations, except weeding in August and Harvest-irrigation in bad seasons, are necessary until the crop is ripe. Cutting begins early in September for the coarse rice of the uplands, and on the *mal* terraces it is usually finished in October. The heavier *berna* and *bahal* crops are reaped in November.\*

Other cereals are not of much importance with the exception of millets, which are a favourite crop with the aboriginal races. Of these the most largely grown are *kodo* (*Paspalum scrobiculatum*) and *kutki* (*Panicum psilopodium*), small grass-like millets grown on uplands, which taken together occupy 34,084 acres. *Kodo* is sown broadcast in the beginning of July and ripens towards the end of October and in November. *Kutki*, which is known locally as *gulji*, is a crop which ripens rapidly and can be cut 60 days after it is sown. It is either sown at the breaking of the monsoon and reaped in August to get an early food supply, or is sown towards the end of August and harvested in October. The other cereals are not cultivated to any large extent. Wheat is raised on only 650 acres, but maize and *jowar* are common garden crops in the plots near homesteads. Maize of good quality is grown in Borasambar, and there is a small quantity of *jowar*, which is the produce of some seed distributed 14 years ago in the hope that it would become popular as a fodder crop.

Of the pulses grown in Sambalpur, by far the most important are *urid*, locally called *birhi* (*Phaseolus radiatus*), and *mung* (*Phaseolus Mungo*), which together account for 78,698 acres, and *Kulthi* (*Dolichos biflorus*), which covers 36,863 acres. The two former are generally grown on uplands

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\* In the case of low-lying *bahal* lands harvesting sometimes does not take place till December.

for which there is no manure to spare, while *mung* is a common rotation crop with sugarcane. Among other pulses may be mentioned the lentil called *masur* (*Ervum Lens*) and peas; the latter are the only second crop commonly grown, being sown in depressions before rice is cut. Generally, however, pulses are raised on inferior high-lying land which receives no manure, and consequently the outturn is, as a rule, poor.

**Oil-seeds.** The oil-seeds of Sambalpur include *til*, linseed, mustard and castor. Of these the most important is *til* or sessamum, locally known as *rasi*, grown on 60,535 acres. It is sown on uplands and is commonly the first crop taken from newly-broken land, where it gives a large yield, but it is also grown on very poor soils. Of late years the cultivation of *til* has greatly decreased.

**Sugarcane.** Next to rice, sugarcane is, perhaps, the most important crop grown in the district, for though the area which it covers is small, it is tending to increase, and the value of its produce is very considerable. In the course of the 20 years preceding the last settlement, the area under this crop had grown from 3,694 acres to 6,287 acres, an increase of 70 per cent. Twenty years ago, the only varieties of cane commonly grown in the district were *bangla* and *tandi*, but at present many other varieties have been introduced. The variety known as *khari* has become very popular, and the agricultural department are endeavouring to introduce the CO 213 cane from Coimbatore, which needs little irrigation, is not attacked by jackals and yields abundant juice producing very fine sugar.

Sugarcane is grown, as a rule, not on special soils, but on any plot that can be easily irrigated. Land on which sugarcane is grown is called *barchha*. Formerly, certain areas so situated as to be easily irrigated from the village tanks, were permanently appropriated for sugarcane cultivation, and the cane was grown in common by all the villagers. The practice of growing sugarcane on common *barchha* land has gradually disappeared. Now the cane is generally grown on scattered plots held by individual *raiyats* and watered from tanks or by lift irrigation from wells.

The cane is sown in March or April and cut in December, January and February. An acre of sugarcane will produce 40 or 50 maunds of *gur*, which is sold at Rs. 7-8-0 a maund.

There are no sugar factories in the district, but the tenants press the cane themselves in their own mills. There are two factories in Bargarh, which turn out cast-iron cane-pressing mills, and these mills are in use all over the district, but the primitive wooden mill can still be found in many villages, especially in the Sadr subdivision where wood is plentiful, and the mills can be obtained cheaply. Pressing generally takes place between sunset and sunrise, and the groaning and creaking of the rollers can be heard throughout the length and breadth of the district during the cold winter nights. The juice is boiled, either in earthen pots or iron pans.

Mr. Dewar gives the following interesting sketch of the history of sugarcane cultivation in the district in his Settlement report :—" Before the railway came, the cultivation of cane ranked second only to that of rice, which it supplemented by providing work for farm labourers throughout the spring and hot weather. There was then little export of grain, but *gur*, being a less bulky commodity, was one of the principal articles of trade. Each village grew all its cane in common on land provided by the headman in the proximity of the principal tank. The cost and labour of fencing were shared by all, and the crop was cheaply produced. But as soon as the railway was opened, outside competition checked the trade in *gur* and at the same time doubled the profits of rice. It had been customary, even in years of comparatively short rainfall, to conserve half of the water of the principal village tank for cane irrigation in the hot months. It now became more profitable to use all the available water on the rice crop. One other cause at work was the increasing scarcity of fencing material in the open tracts. Mud walls proved an inefficient protection against jackals, and even where cultivation continued, an inferior hard cane took the place of finer varieties.\* In the zamindari villages, though these are exposed to damage by pig and bear, fencing material is abundant, and the decline of the area under good cane has been less marked. After 1899-1900 the first rush for rice profits was over, and the price of rice, much inflated by bad seasons in the Central Provinces since 1895, became more steady. In some villages the cultivation of cane on the common land has been resumed, but in most cases the old custom has died out, and cultivators dig wells on their own holdings and work independent plots. Its expenses are heavy, but the crop provides for the consumption of the district,

and in recent years the export of *gur* has recommenced on a small scale. It is not likely to develop rapidly unless there is some improvement in the present primitive methods of crushing the cane and of boiling down the juice."

#### Fibres.

Cotton is grown on 7,000 acres. It is a crop of diminishing importance in the district. The crop still pays when grown on uplands rich in vegetable silt, but in the exhausted uplands of the open tracts it has gone out. It will not grow well without manure, and all the manure available, after providing fuel, is used on the rice-fields and sugarcane gardens. Consequently, its cultivation is nowhere important except in Borasambar and Lakhanpur, where the lower slopes of the forest-clad hills are rich in vegetable silt. The method of sowing cotton is peculiar, the seed being sown on the ridges, between the furrows made by the plough, and pressed into the soil with the foot. After germination the field is ploughed and cross-ploughed between the rows, so as to earth up the seedlings, each group of which stands on a little mound of its own.

The only other fibre crops are *sisal* hemp, which was introduced by Mr. Casey at Nildungri, and which does well in the district, *san* hemp of which a considerable quantity is exported, and *kauria*. The latter is sown with sugarcane and reaped in November, and sometimes also is sown by itself on *barchha* land. It is believed to protect the sugarcane from jackals, and a little *rahar* is also sown for the same purpose. Its fibre is more valuable than that of *san* hemp, and it grows on better land. There is this further distinction that Brahmans and Kultas will not sow *san* hemp with their own hands, because it germinates so quickly, but any one may sow *kauria*.

#### Tobacco.

Tobacco is an important garden crop, but owing to fluctuations in price, its cultivation is not as popular as it might otherwise be.

#### Fruits and vegetables.

The light sandy soil of the district is most favourable for the growth of fruit trees, of which *mahua* (*Bassia latifolia*) is not only the most common, but also the most important. Its flowers are of great value as a food to the people generally, and especially to the aborigines, by whom they are dried in the sun and stored throughout the year. They are also used for fattening cattle and for making spirit, while the fruit produces a thick oil used by the poorer classes for lamps, as

well as for the adulteration of *ghi*. Fine mango groves are to be seen in every part of the district, while the *tal* palm and the *khajur*, or date palm, are common on the banks of tanks. They are cultivated for the sake of their fruit, the kernel of the former being used with rice flour for making cakes. The guava is cultivated on the banks of *nullahs* in many villages, in the Bargarh plain, and the tamarind and jujube are fairly common. Other fruits, such as the orange, lemon, citron, plantain, pineapple, pomelo, pomegranate, jack-fruit, leechi and rose-apple grow well. Among winter vegetables, cabbage, cauliflower, knol-khol, potato, lady's-fingers, tomato, peas, artichoke, asparagus, celery, beetroot, mint, radishes and turnips can be grown successfully. Other garden crops include maize, melons, water-melons, brinjals and various condiments and spices, such as chillies, coriander, etc.

Enquiries made in the course of Mr. Dewar's settlement showed that though the famine of 1900 seriously checked agricultural progress in the western tracts, yet in 15 years the area occupied for cultivation increased by 16 per cent, the cropped area by 6 or 7 per cent, the area under rice alone by 7 per cent, and the irrigable area in the *khalsa* by no less than 54 per cent. The largest increase in cultivation occurred in the zamindaris, where extensive areas of cultivable waste land were available; but there was also a marked progress in the Sambalpur *tahsil* owing to the introduction of the railway, and its immunity from crop failure in 1899. The extension was least in the Bargarh plain, where the land had long been under close tillage, and other influences also were at work to prevent further advance. Between 1880 and 1892, large areas of upland in the open plain, left bare by the deforestation that ensued on close cultivation, were cultivated with cotton, pulses, and oil-seeds. But lack of natural vegetation speedily exhausted the shallow soil, and when a sharp rise in the price of rice followed the opening of the railway, the tendency to concentrate upon rice land and to neglect the uplands grew strong, and was confirmed by the short rainfall of 1899. On the other hand, land that was in regular cultivation was much more closely worked than in past years. All the rice land was cropped annually, the best uplands being cropped at least every second year.

EXTENSION  
AND IM-  
PROVEMENT  
OF CULTIVA-  
TION.

This change was partly due to natural causes, but had been hastened by the advent of railway communication. It was found that it was no longer paying to the cultivator to

distribute his capital and labour over both rice and miscellaneous crops. Formerly he grew as chance-crops the oil-seeds, pulses, and cotton needed in his own household. But with rice cultivation paying over 100 per cent on his outlay, he concentrated upon that and bought his other necessities more cheaply than he could grow them. The only exception to the rule that new fallows had decreased was in some of the eastern zamindaris, where forest land close to the railway had been opened up. These tracts were peopled chiefly by aboriginals, whose tendency was to clear new land frequently rather than to develop the fields already reclaimed from jungle.

It may be added that the famine of 1900 taught two lessons, viz., the need of extending irrigation tanks and of adopting a system of closer cultivation. There was scarcely a single *gaontia* in the famine-stricken tracts who did not double his desire for an irrigation tank and do his best to obtain it : indeed, the *gaontia* who handled the money, valued earth-work more than silver. The shortness of the grain supply, again, made the cultivators adopt a system of closer cultivation. They abandoned, for the time being, light and comparatively useless land, which they had been in the habit of scratching, and devoted their attention to the proper embanking of the better fields. They had no seed to waste, and consequently they were willing to abandon the wasteful system of broadcasting and *bihura*, and transplanted their rice wherever they could.

During the last 20 years, the occupied area of the whole district has increased from 1,177,250 acres to 1,325,004 acres, or by 12½ per cent. To the total increase of 147,754 acres since Mr. Dewar's settlement, Bargarh *khalsa* contributes only about 10,000 acres, Sadr *khalsa* about 25,000 acres, Sadr zamindaris about 24,000 acres, while Bargarh zamindaris contribute as much as 87,616 acres out of which the Borasambar zamindari alone is responsible for 78,267 acres. This is due to the very rapid development of this zamindari, particularly of its western tracts during the last 20 years. The total number of villages in this zamindari at Mr. Dewar's settlement was 434. Since then, 42 villages with a total area of 55,431 acres have been added to the zamindari, this area having been excised out of the zamindar's unsurveyed forests. When the railway from Raipur to Vizagapatam, within easy reach of the western border of this zamindari, is completed,

there is sure to be further rapid development there with consequent rapid extension of the occupied area. Extension of cultivation is also proceeding fast in the Sadr *tahsil*, both in the *khalsa* and the zamindaris. This is likely to continue for many years to come. During the last 20 years the area under rice increased by 24 per cent, sugarcane by 70 per cent, *urid* and *mung* by 22 per cent, and wheat by 408 per cent. The increase in the irrigated area of the whole district amounts to 42 per cent.

A District Agricultural Association has been in existence since 1903. Its members have made useful experiments with potatoes, sugarcane (no. 213 variety), *pusa* wheat, paddy of *Dahia*, *Kalamdan* and *Badshabhog* varieties, *pusa* tobacco and ground-nuts. There is an agricultural farm in the town of Sambalpur, which was established in the year 1919, with a staff of one itinerant District Inspector of Agriculture and four Kamdars with one stationary overseer. They make experiments in the local farm, and the successful crops are introduced in the interior with the help of the Inspector and Kamdars by way of demonstration through the members of the Agricultural Association and co-operative societies, etc. The three-roller iron sugarcane crushing mills are now extensively used throughout the district. Two power cane-crushers and two tractors have been introduced into the district by interested cultivators.

Agricultural Association.

The cattle of the district are miserably poor and of small size; but fortunately heavy cattle are not required for the plough owing to the light, sandy soil. For draught purposes, larger animals are imported from Berar. Breeding bulls intended to improve the breed of draught cattle have, however, recently been supplied by the agricultural department to interested cultivators, and six bulls have newly been brought to the agricultural farm for the same purpose. The poverty of the cattle is mainly due to the carelessness of the people about breeding, and also to the want of nourishing food. For the greater part of the year, the cattle are given no food by their owners; they are turned out each morning, in the charge of the village herdsman, to pick up what they can, and it is only in the hot weather months that some rice straw is thrown before them when they return at nightfall. During the rainy season and cold weather, they lie without food or litter all night. No fodder crop is grown, ensilage is unknown, and

CATTLE.



after the month of November, the grazing grounds of the open tracts yield the minimum of fodder.

Buffaloes are largely used for cultivation, and frequently also for draught and for pressing oil and sugarcane. They are not bred locally to any great extent, but imported from the northern districts through Bilaspur and Sirguja. Those reared in the district are distinctly inferior in quality. Ponies used to be kept by the well-to-do for riding, but are now scarce, owing to the introduction of bicycles on a large scale. Goats and sheep in small quantities are kept by the lower castes for food only, no use being made of the sheep's wool. Bhukta near Ambabhona is the largest cattle market in the district, and after it rank those of Bargarh and Talpatia. A veterinary dispensary was opened at Sambalpur in June 1906, and another at Bargarh in 1909. One stationary and one itinerant veterinary assistant surgeons are attached to each dispensary. The most common disease is rinderpest, which in 1929-30 caused 793 deaths. The total number of cows in the district is 114,070, according to the recent settlement, but the number of bulls is only 1,331.

## CHAPTER VII.

## NATURAL CALAMITIES.

UNTIL the year 1900 Sambalpur was regarded as practically immune from famine, so much so that it was described in official reports as a "Garden of Eden" and a "Land of Promise". But in spite of former plenty, failures of the crops are known to have occurred from time to time involving some distress and scarcity, at least in parts of the district. Early records show that there was such a failure in 1834, when, in spite of the prohibition of export, the price of rice rose as high as 8 to 10 seers per rupee. There was again scarcity in 1845, but after the latter year the price of rice remained steady at 54 seers per rupee. Subsequently, owing to unfavourable and deficient rainfall, it rose to the then abnormal figure of 16 seers per rupee both in 1865-66, the year of the great Orissa famine, and in 1877-78, when some scarcity followed a meagre harvest. In 1886 there was again a failure of the rice crop in some parts, prices rising to 19 seers to the rupee; and relief works were opened, but failed to attract labour. Through all these years, however, there was no general famine, though there must have been severe distress in the more remote and more jungly, less closely cultivated and less densely populated parts of the district.

FORMER  
IMMUNITY  
FROM  
FAMINE.

Even in 1897, when other parts of the country suffered from one of the worst famines of the 19th century, Sambalpur was scarcely affected. The outturn of the rice crop was fair, being 70 per cent of an average crop, and good prices were obtained. Famine was declared only in a small area of 228 square miles with a population of 62,000, comprised in the Chandarpur and Malkharoda zamindaris, which have since been transferred to the Central Provinces. In this area famine relief measures had to be undertaken; and in Borasambar, where there had been a partial failure of the crops owing to the premature cessation of the monsoon, some relief work on roads was started by the estate. Elsewhere it was found sufficient to provide some work on tanks with the help of loans and private subscriptions. How little the district was affected by this famine may be realized from Mr. Craddock's

FAMINE  
OF 1897.

*Report on the Famine in the Central Provinces in 1896 and 1897.* "In Sambalpur, with a very fair rice crop, large exports and high prices, money poured into the district, and private charity amply sufficed to support the poor whom the high prices affected. A single road work was opened in April and continued till October, but this was chiefly intended to meet the needs of a corner of the district where the local crops had been poor and immigrants from Bilaspur were numerous. The numbers on this work only reached 2,200, and rapidly fell as the rains advanced." A further proof, if any is required, of the lightness of the famine is afforded by the fact that "a great many people from Bilaspur wandered over into Sambalpur, the land of plenty".

FAMINE  
OF 1900.

The first real famine, and hitherto the only famine, of Sambalpur was that of 1900,\* which showed in a striking manner the dependence of the people on the rice crop and the danger of a premature cessation of the monsoon. In Borasambar alone is there any considerable area under millets, and though the pulses called *mung* and *kulthi* are grown all over the district, the area given up to them is comparatively insignificant. There is practically no *rabi* crop, and everything consequently depends on the rice. This failed in 1899-1900 owing to a badly distributed rainfall, and the district was involved in famine in spite of previous years of plenty. The outturn of the rice crop in 1895-6, i.e., of the crop harvested at the end of 1895, had been 70 per cent, and in the preceding three years it had been 88 per cent. In 1896-7 there was a bumper crop, the average outturn being 120 per cent, but for other food-grains, viz., pulse, *til* and sugarcane, the outturn was 45, 45 and 60 per cent, respectively. In 1897-8 the harvest was almost as good, the outturn of rice being 101 per cent, while there were full crops of *til*, etc.; and in 1898-9 rice had an outturn of 105 per cent, and the other crops were also good. Preceding circumstances could not well be more fortunate, except perhaps in the Borasambar zamindari, where, however, the outturn was little short of a full crop.

On the whole, the rainfall of 1898 was sufficient, seasonable and favourable to agriculture, and the earlier part of the monsoon of 1899 was well up to strength. The rains

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\* This account of the famine of 1900 has been compiled from the Deputy Commissioner's Final Famine Report.

broke in the third week of June 1899 and continued with fair steadiness till the middle of August, the total rainfall up to the 19th August being 38.72 inches at Sambalpur and 30.93 inches at Bargarh. After this, the monsoon current fell off in strength, yielding only light and unsatisfactory showers; but up to the end of the month, there was no apprehension of famine, for some of the crops on the lighter *at* land had been reaped, and the prospects for the heavier lands were good. Indeed, it was reported at this time that there was no reason to suppose that any relief would be necessary. From the beginning of September, however, it became evident that unless there was heavy rain, the crops would suffer, and distress ensue. These gloomy anticipations were fulfilled. In the first half of September there was a fall of 1.23 inches at Sambalpur and of 1.91 inches at Bargarh, and then the rain ceased altogether, giving a total of 45.51 inches in Sambalpur and 37.78 inches in Bargarh. This was not very much below the average for the Sambalpur *tahsil*, which consequently suffered least. In fact, had the earlier rain been more evenly distributed the loss of crops would have been slight; and, as it was, tanks were filled early, and where they existed, they saved the crops on the heavy lands in October. The villages in the east and north of the Bargarh plain also were not so seriously affected, getting, as in the Sambalpur *tahsil*, half an average crop, but distress was very severe in the south-west, especially in Borasambar. In the district, as a whole there was a serious failure of the rice crop, the outturn of which was only 30 per cent for transplanted and 45 per cent for broadcast rice, while in Bijepur and Borasambar it was almost an entire failure.

On the 22nd September the first step towards the organization of relief was taken, *patwaris* throughout the district being ordered to get village relief lists in readiness. It was not anticipated, however, that there would be a complete failure of crops in any tract, and it was therefore assumed that the labour required for the harvest would tide the labouring classes over October and November, so that actual relief operations would not begin until the month of December. This forecast proved to be practically correct, as will be apparent from the following table showing the progress of

relief measures throughout the year. Briefly, there were five fairly distinct periods:—

- (1) November and December, when distress was being tested.
- (2) The general extension of relief with works and kitchens, which lasted till March, when cholera caused much disorganization, and when there was also a lightening of distress owing to the incoming of the *mahua* harvest.
- (3) The hot weather period, when, by means of small village works and extended kitchens, relief was effectively organized in the face of cholera.
- (4) The fourth period showed a contraction of relief on works and a great extension of kitchen relief.
- (5) The fifth was the period of contraction lasting from the middle of August till the end of October, when the district was practically in the same position as in December 1899.

Month.		Number of kitchens open.	Number relieved in kitchens.	Number of works open.	Number relieved on works.	Total number relieved, including village relief.	Percent- age of popula- tion of famine tracts on relief.	Population.
November 1899	..	7	500	3	1,000	1,500	0·4	360,000
December	..	44	13,000	5	2,000	15,000	4·3	
January 1900	..	73	20,000	10	7,500	27,500	7·8	
February	..	82	20,000	10	9,000	29,000	8·3	
March	..	85	14,500	21	7,000	22,000	6·3	
April	..	96	17,000	32	15,000	34,000	8·7	390,000
May	..	102	19,000	32	18,000	39,000	10·0	
June	..	133	34,000	18	13,000	49,000	12·5	
July	..	163	61,000	8	13,000	77,000	19·7	
August	..	231	84,000	4	5,500	93,000	21·6	430,000
September	..	156	33,000	..	..	36,000	8·4	
October	..	73	14,000	..	..	15,000	4·3	550,000
Average	..	104	27,500	12	7,500	36,500	9·7	380,000

Stocks.

As stated above, the district was scarcely affected by the famine of 1896-7; but in that year and in the preceding year, owing to the scarcity in other districts and consequent high prices, all the available balance of grain stocks was exported, and the year 1897-8 was started with a much lower reserve

than usual. But the crops of that year and of 1898-9 were excellent, and it is estimated that in September 1899 there was more than sufficient for a year's supply. In Borasambar, however, the food stocks in the hands of *gaontias* and *raiya*ts were very small after the beginning of 1900. Little grain was sold at the local markets, and in some tracts the labourers and smaller tenants depended upon supplies brought in by Cutchi *mahajans*. In Bijepur the majority of the *gaontias* and many tenants had good stocks, but, being surrounded by a large population of Gandas, they were in constant terror of being robbed, and hid their stocks carefully. It was not till the end of August, when crop prospects were assured, that they brought them out for sale. In the rest of the district, stocks in the hands of cultivators were probably adequate, and those in the hands of the richer men were large.

Regarding the course of prices, the Deputy Commissioner Prices. wrote as follows in his final report on the famine:—  
 “ Sambalpur has been accustomed to have its staple food very cheap. The normal rate of rice in Sambalpur is about 17 seers, but at Bargarh it is 20 seers, falling at harvest time so low as 22 and 24 seers; and in other less central parts of the district the prices are of course still lower. Small broken rice, cleaned off from the finer qualities, is to be had at 30 seers, and it is on this that many of the lowest class habitually live. It is then the less surprising that distress should have been acute in a formerly prosperous district, which even yet had large grain stocks locked up in the hands of its well-to-do residents, when prices ranged in out-of-the-way tracts from the normal 24 seers to 6 seers and even to 5 seers per rupee. In contrast with the ordinary usage, the more remote parts, where rice is usually cheapest, had the highest prices. They were farther from the stocks. Locally, *gaontias* and *raiya*ts who possessed stocks would not sell. Many could have parted with half their hoard quite safely and at a very high price. That they did not do so is due to two facts. They were afraid, by open selling, of drawing attention to the fact that they possessed stocks which could be looted. And again, so panic-stricken were the people by the failure of the 1899 crops, a disaster for which they had no precedent, that they kept in store all that they could in view of a second possible failure. So strong was the belief that the crop of 1900 would also be a failure, that it was in some tracts difficult to get tenants to take *taccavi* loans for seed

grain. They said that it would be lost and themselves burdened with the debt.

“Borasambar was the most remote tract and therefore, in an ordinary year, the place of cheapest rice. This year (1900) in January, when in Sambalpur and Bargarh the price was 11 seers, it was  $9\frac{1}{2}$  seers in Borasambar. By the end of February prices had risen there to  $8\frac{1}{2}$  seers, when in other parts they were 10 and 11 seers. By June when 10 seers was ruling in Sambalpur, and  $9\frac{1}{2}$  seers at Bargarh, the Borasambar price rose to  $7\frac{1}{2}$ , and again to  $6\frac{1}{2}$  seers, which rate ruled steadily throughout July and August. From January to August 1900 the average prices were 9 seers in Sambalpur town, Bargarh and Bijepur, and  $7\frac{1}{2}$  seers in Borasambar. There was in all parts a gradual rise up to the month of August, and prices seem to have risen much higher than in either Raipur or Bilaspur, where 9 seers was considered a high rate.

“It was not until the end of August that the tension was relieved. By that time it was clear that the chances were in favour of a good harvest. Prices fell at headquarters from  $8\frac{3}{4}$  to  $11\frac{1}{2}$  seers and at Bargarh from  $8\frac{1}{2}$  to  $9\frac{1}{2}$  seers. In Borasambar, owing to the harvesting of an early millet, prices fell at the same date from 6 to 8 seers. After that there was some hesitation at Sambalpur itself, but in the district the fall was steady. At Bargarh prices went from  $9\frac{1}{2}$  to 11 seers, from 11 to 13 seers. By the middle of October when harvesting had generally well begun, prices fell nearly to the normal, which, by the end of October, they attained.

“The course of prices seriously affected at sowing time even such cultivators as were not in need of relief. Ordinarily, about Bargarh, *dhan* seed grain sells at 2 *khandis* (40 *tambis* or 50 seers) per rupee. This year in Borasambar and Bijepur its price was 15 *tambis* (about 18 seers). Large numbers of Borasambar tenants, getting their *taccavi* early, went into the Bargarh *khalsa* and bought their seed grain there. Nothing could better prove the depletion of food stocks in Borasambar. By December a harvest had been got in, which probably represented at least 3,000,000 maunds of rice, but in the famine tracts the crop was little more than sufficient to furnish seed grain for the next sowing. The stocks which did exist, however, were held back, both by *gaontias*, *raiya*ts and dealers, by the former two classes in view of what they

considered a probable second failure of crops, and by the latter, partly for the same reason, and partly to be sure of getting the highest possible price for their grain."

Relief on works was mainly afforded not in the camps of the Public Works Department, which were never largely attended, but by works of considerable size managed by civil agency on the intermediate system, and by small village works managed by piece-work through the agency of *gaontias*. This policy was rendered the more necessary by the continual presence of cholera for four months; but in any case it was found to be difficult or impossible to tempt the people, especially the aborigines of Borasambar, to any distance from their homes in order to obtain relief on large works. They were not educated in famine operations, and people in need of relief and capable of working were most reluctant to come to the works. Gradually, they gained confidence, but in March and April the extension of relief works was rendered most difficult by continual outbreaks of cholera and wholesale stampedes. These panics were frequently repeated throughout the year, though on a smaller scale and for much less cause. The result was that the aborigines greatly preferred labour on *malguzari* works near their homes, although they got much lower wages and did much more work—double the work, indeed, for those wages. But they were more familiar with the small tank-works run on their accustomed system of piece-work. In Bijepur again, the Gandas, who were most in need of relief, either thieved rather than take to honest work, or proceeded to qualify themselves for kitchen relief by remaining idle and in want of food until they were emaciated. Even when they came to the works, their outturn was conspicuously low and their manifold complaints conspicuously loud. The total number of units relieved by civil agency and *malguzari* works was 1,899,657 and by Public Works Department works 601,485. Relief works.

A reference to the previous table will show the rate at which kitchens were opened. The food given was cooked rice and *dal*, according to the prescribed scale of rations, but some deviations from rule were found to be necessary. The people on relief were accustomed to the plainest possible fare, and though even the moderate allowance of *dal* that was served out was a luxury to them, it was not fully appreciated at first. They would not eat kedgeree (*khichri*), or rice and *dal*. Kitchens.



cooked together, for it was to them an unaccustomed dish. From the start, rice (*bhat*) had to be cooked separately, and this they ate first, reserving the *dal* pottage as a tit-bit to be sucked up slowly afterwards. Even plain *bhat* was objected to in the hot weather, because the people were accustomed to a dish called *pakhal*, i.e., rice which has been parboiled and then steeped in a large quantity of cold water. So in the hot weather a half ration of *bhat*, with the allowance of *dal*, was served hot in the early morning, and in the evening the remaining half ration was given cold in the form of *pakhal*.

There was a great deal of difficulty at first in inducing people, especially aboriginals, to accept cooked food. They were afraid to take help which, they imagined, would have to be paid for later in some way; and they were afraid of losing caste. This objection was gradually overcome. Care was taken to appoint as cooks only Brahmins of the highest of the three Oriya classes, and as watermen only Gours. This met most objections, but the Binjhals at first insisted that they could not eat from the hands of any Brahman. They were then given a cook of their own caste, but later this was admitted to be unnecessary. The highest attendance at kitchens was 84,000 on the 18th of August. Altogether 9,780,291 units were relieved at a cost of Rs. 4,00,923-6-2 in food alone.

#### Mortality.

The mortality during the famine was exceptionally high. 74,107 deaths being recorded from 1st October 1899 to 30th September 1900, i.e., a death-rate of 93 per mille per annum on the last census population of 796,000. But there is some doubt about the figures, for the weekly returns showed only 62,924 deaths, i.e., a death-rate of 79 per mille. A severe epidemic of cholera and small-pox accounted for 10,810 and 1,398 deaths respectively; and, excluding the latter, the rate is either 70.7 or 63.7 per mille. Even this, however, is unduly high, and the causes of the apparent divergence from a normal death-rate appear to be as follows: Firstly, the census figure of 796,000, as taken in 1891, did not represent the population of the district at the time of the famine, for there was a large increase due to immigration, which was greatest in the zamindaris constituting the famine tracts. The second cause lay in the migration of wanderers, among whom mortality was very high. They had come long distances and were almost always in a most reduced state, some being

mere skeletons. They had no houses to go to, little or no shelter was available, and they were exposed to unusually wet and chilly weather. The third cause may be found in the unusual unhealthiness of climatic conditions. The rainfall was a record one, and it came in bursts, so that the weather alternated between extreme heat and considerable cold. A form of recurrent fever consequently broke out in what was practically epidemic form, accounting for 19,976 deaths out of the total of 74,107, i.e., 27 per cent. It was no respecter of persons; all officials suffered from it, and this seriously hampered relief work in August and September.

It was difficult, in the face of long previous prosperity, to believe that distress in Sambalpur would be real. It was real, and the explanation is that the appearance of prosperity is somewhat deceptive, for it is confined to certain rich parts of the district and to the higher classes. The standard of comfort moreover is low, a large proportion of the population consisting of aboriginals, and aboriginals do not save. Distress was consequently acute, and one striking illustration of its reality is that the merchants bought up at low prices thousands of brass *lotas* and *ginas*, two cart-loads of which were at one time being ferried over the Mahanadi to Sambalpur daily. Another illustration will be found in the figures of export and import, for Sambalpur exported foolishly, and had to re-import inferior rice in equal quantities later in the year.

Attitude  
of the  
people.

When famine did come, the former immunity was a hindrance to relief, the cheapness and profusion of former years having unfitted the people to contend with scarcity. On the one hand, the village officials and those that were too well-to-do to be seriously affected gave no help to relief operations; indeed, a stubborn opposition was frequently raised by those who ought to have helped, and who probably would have helped if they had had previous experience of famine. On the other hand, the poorer classes who needed relief were uneducated in famine programmes, and had to be encouraged and instructed before they were able or willing to accept the relief open to them. This was especially the case in Bijepur and Borasambar. In the former charge the lower classes consist largely of Gandas, and the Ganda is by nature and habit a thief, and, failing that, a beggar. They were willing enough to avail themselves of the kitchens both for themselves and for their children, but they would not, if it

could be avoided, attend a relief work. Their prejudices are against work, and when turned out of kitchens as able-bodied, they took to thieving.

In Borasambar the majority of the people were aboriginals. Binjhals, Gonds and Khonds, and the difficulty of dealing effectively with them may be gathered from the previous account. In spite of the discomfort of the rains, the heavy tasks and rigorous fines, large numbers preferred relief on works to the alternative of gratuitous relief of any kind and, in particular, of kitchen relief. The Binjhals were especially reluctant to come to the kitchens at the beginning of relief operations, chiefly because they were convinced that they would either be deported to Assam or somehow made to pay for the relief later by service being exacted from them.

In the case of village *chaukidars*, the giving of village relief was understood, for they were Government servants. But with the rest of the people there was always an uncomfortable impression, which could not be eradicated, that the acceptance of money-doles would pledge them to some kind of future service. Generally speaking, the attitude of the people towards relief measures was one of extreme shyness, except among the Bijepur Gandas, who were shy of work only.

General  
conditions.

In conclusion, the following remarks of the Settlement Officer, Mr. Dewar, may be quoted as showing the economic revolution due to the introduction of the railway and the way in which it affected the people during this famine. After explaining that formerly the district was a land-locked home of cheapness, and that rice stayed in the district because it could not get out, he writes :—"Circumstances were altered by the completion of the main Bengal-Nagpur Railway line in 1890 and of the branch line to Sambalpur in 1894. The price of rice at once began to rise towards its level in outside districts. For many years the opening of the country brought with it nothing but progress and increased prosperity. There were fair or good harvests, the small cultivator stored grain or sold it at high rates, the labourer found work and was paid in grain. The large landowners and tenants made big profits and were able to build tanks, extend their cultivation, and still save.

"But it was another matter when in 1899 the rice crop failed over all the western and south-western parts of the

district. The smaller cultivators had lost all their crop even in villages where the richer men, using the irrigation tanks, saved half a harvest. The small cultivator soon had to buy. The farm-hand thrown out of employment, the day-labourer and the artisan, had to buy. But a price of 16 seers, formerly considered a scarcity price, had now become the normal rate, and, when that rose to 12 or 10 seers, famine conditions were well established. Meanwhile, the richer men, attracted by the previously unequalled price, had sold for export much too early, and most of the surplus grain had left the district. Later, even in the stricken tracts, there were still large stocks, but the *gaontias* and tenants who held them, conscious of their first mistake and remembering also that in the past bad seasons had run in pairs, held back and lost their second opportunity.

“ The climax was reached in August 1900, when no faith could be put in the coming harvest, because weather conditions seemed to threaten a second failure. Matters were at their worst in the remote western zamindaris. Here, only fifteen years before, a normal price after an ordinary harvest had been 70 to 80 seers. It went to 6 seers in August 1900. Rice had been rushed out on the railway in October, November, December and January. Ton for ton an exactly equal amount had from April to August to be railed and carted back, inferior grain at a doubled price. The financial loss fell upon the labouring classes, on the small cultivators, who were chiefly aborigines, and on Government. The rich cultivators missed most of the profit which they might have made had they understood the new conditions that the railway had brought with it. The only gainers were a dozen traders, the railway company, and the agents who exported labour to Assam.

“ One most noteworthy feature of famine work in the later months was the difficulty of redistributing grain throughout the district to tracts where local supplies were exhausted or were being held back. To drain the rice out of the district had been easy. It had been brought to trading centres in head-loads over village paths. It could not be redistributed in the same way, partly because private trade was paralysed, and partly because the people who carried it were, when it came back, in famine-kitchens or on works. Even had they been available, they could not have bought it, and they could no

longer have been trusted as hired carriers. It had to be carted over a district which had but few cart roads. After the rains broke in June, even the main road to Raipur was frequently blocked by recurrent floods and the village tracks were impassable. The best of rice does not travel well in rainy weather on open carts, and much of the reimported grain fermented and became unfit for consumption.

“ That short rainfalls will again occur and produce crop failures in at least the western half of the district is quite certain. It may be confidently hoped that, in future, the richer agriculturists will understand better the altered range of prices, and will benefit both themselves and the district by holding back stocks for local sale. It is also to be hoped that there will not again be a large influx of starving wanderers from the States and from other British districts. But in any case road-improvement is a necessity, and it would be advisable also to extend the railway so that it will be able to feed the district as well as to drain it.”

There has been no famine in the district since the above account was written. Communications have been much improved during the past 20 years and trade has become much brisker. One effect of increased trade is that the level of prices in Sambalpur has tended to an equality with the prices in more advanced districts of the province. This increase in agricultural prices has brought prosperity to the *gaontia* and well-to-do cultivator class but it has effected little appreciable improvement in the standard of the labouring class. Though the working class are little better off now than they were twenty years ago, there is, nevertheless, reason to believe that their immunity from famine is considerably greater. The improvement in communications has now reached such a stage that it should be almost as easy to pour rice into the country as to drain it out. Good roads radiate in all directions, trade connections have been established in all parts of the district, motor lorries ply north, south, east and west. In these circumstances, it is permissible to hope that the export facilities which have given Sambalpur high prices for her produce, would act as efficiently to replenish her stocks in time of need as they do to distribute them in times of plenty.

There has been no other calamity in the history of Sambalpur commensurate with the famine of 1900. The

district is not subject to disastrous flooding, though minor floods have, at times, occurred along the banks of the Ib and the Mahanadi. Epidemics, too, have taken their toll from the population but, excepting the widespread and devastating influenza epidemic of 1918, other sporadic outbreaks of disease, though they have been responsible for much private loss and sorrow, have not attained the dimensions of public calamities. The district is free from plague.

## CHAPTER VIII.

## RENTS, WAGES AND PRICES.

RENTS IN  
*Khalsa*.

ECONOMIC rents are practically non-existent in Sambalpur, the rents of all classes of tenants, except sub-tenants, being fixed by the Settlement Officer at the periodical revision of the land revenue. They are not competitive rents, and they represent a minute fraction of the actual produce.

Settlements  
of rents.

The first regular settlement was carried out in 1876, but the assessments were based on areas estimated according to the amount of seed stated to be sown, and the results were consequently nothing more than a mere approximation. This settlement was made for 12 years. On its expiry, the whole of the *khalsa* area (i.e., land not belonging to a zamindari or included in a Government reserved forest) was cadastrally surveyed and the reassessment of land revenue conducted on *raiayatwari* principles, as the tenants all enjoyed occupancy status, and the law necessitated the fixation of rents in detail. This was a work of some magnitude and of no small difficulty, carried out between 1885 and 1889. Nearly six million fields had to be surveyed, and the task of enhancing rents was complicated by the absence of any reliable statistics showing the increase in cultivation which had taken place since the last settlement. Prices stood very much as they did 20 years before, and the grounds on which enhancement was effected were the extreme lowness and inequality of the *raiya*ti payments, the incidence of which ranged in different groups from 1 anna 2 pies to 9 annas 2 pies per cultivated acre. The all-round rate for the district was as low as 3 annas 8 pies per acre, and represented only 3 to 4 per cent of the average value of the produce. The operations therefore, consisted in raising the payments of villages where the rate was inadequate, to that already attained in areas of similar character. The opportunity was also taken to level up the payments of individual cultivators, where they were inadequate owing to the extension of holdings by the absorption of new land or for other reasons. The net result was that the *raiya*t's payments were enhanced by 35 per cent, but the rate per acre for the whole district did not exceed 5 annas 5 pies,

and in only two groups, containing the richest land in the district, did the rent rate fixed exceed 8 annas.

Owing to the low pitch of the rents imposed, the settlement of 1885—89 was sanctioned for only 14 years, expiring in 1902-03. During its currency the district passed through what may almost be described as an economic revolution, mainly owing to the introduction of the railway. In spite of the check caused by the famine of 1900, the area occupied for cultivation increased by 16 per cent and the cropped area by 7 per cent. The price of agricultural produce is estimated to have risen by 100 per cent, while the market value of agricultural land was more than doubled. These circumstances justified a large enhancement of rents, but it was not known till settlement operations were in progress how greatly conditions had altered; and the losses caused by the famine led Government to direct that an increase of only 30 per cent should be aimed at.

The re-settlement resulted in an enhancement of 31 per cent for the whole *khalsa* area, the rents of the Sambalpur *tahsil* being raised by 32 per cent, and those of Bargarh by 29 per cent. It was found that the average rate of rent imposed at the settlement of 1885—89 had fallen from 5 annas 5 pies to 4 annas 10 pies per acre, owing to the addition of new unrented land. By the revision it was increased to 6 annas 4 pies for the whole area, the average being 6 annas 7 pies in the Sambalpur *tahsil*, and 6 annas 1 pie in the Bargarh *tahsil*. The lowest rates imposed over all the groups of villages were 2 annas 9 pies in Lakhanpur, which is a remote tract of hills and forests, and 4 annas in Kurkutta, another remote group, which was severely affected in the famine of 1900. The highest rates were 8 annas 5 pies and 8 annas 3 pies respectively in Remenda and Tamparsara, the richest and more closely cultivated parts of the Bargarh *tahsil*, and 10 annas 5 pies and 7 annas 8 pies respectively in the Sambalpur and Talab groups, which most closely adjoin the headquarters town and the railway terminus.

Mr. Dewar adopted an elaborate system of land classification as the basis of his settlement. Rice lands were divided into three main classes, *bahal*, flat land lying along a depression, *berna*, land at the foot of a slope, and *mal*, land higher up the slope. These three classes were subdivided into 22



different grades. In addition to the rice lands, there were *at* lands, i.e., high-lying land on a watershed, *barchha* lands, i.e., sugarcane lands, and *bari* or vegetable garden lands. *At* and *barchha* lands were subdivided into two classes each and *bari* land into four classes.

The current settlement, which was chiefly carried through by Khan Bahadur Muhammad Hamid, took place during the years 1921—5. Though Mr. Dewar's system of land classification was maintained, the system was not followed in all its detail in the matter of rent assessment. The actual increase in the revenue demand for the *khalsa* portion of the district worked out at approximately 40 per cent, while the *takolis* (land revenue assessment) payable by the zamindars were more than doubled. The increased revenue did not involve a corresponding increase in rent per acre. The general rule applied was that existing rents were to be enhanced up to 25 per cent without abatement and where the application of the "soil-unit" system of calculation gave a rent exceeding the existing rent by more than 25 per cent, an abatement equal to half the difference between the deduced rent and the existing rent was to be allowed. A considerable portion of the enhanced demand for the district resulted from the assessment of new cultivation, the conversion of *at* land into rice land, and the assessment of old fallow within a holding which had previously been left unassessed.

**System of  
assessment.**

The system of rent assessment in Sambalpur, known as the soil-unit system, is entirely different from that followed in other parts of Bihar and Orissa. It involves "the reduction of the area of each holding to a common denomination by multiplying the area of each class of land comprised in the holding by a figure representing its relative productiveness". This figure is called the soil factor. The sum obtained by the process described above gives the total number of "soil-units" contained in the holding and the deduced rent is found by multiplying the total number of units by the unit rate sanctioned for the village. The unit rate, which is generally a fraction of an anna, is expressed in decimal notation.

This system, which was first introduced at the settlement of 1885—9, and has been adopted *mutatis mutandis* in other settlements in the Central Provinces, is described in detail in the settlement reports, but briefly its main features are

as follows. Its chief principle is that the rental of the previous settlement being taken as a standard, enhancements are based on the increase in the prices of produce or extension of cultivation according to a general rate previously determined. The settlement is preceded by an accurate cadastral survey and a detailed record for each field in the village of tenures, rent and character of cultivation. Besides this, a list is drawn up for every field showing its position according to the irrigation or drainage it receives and according to its productive capacity. The comparative value of the various soils having been ascertained, the result is recorded in terms of a common unit known as the "soil-unit". The incidence of the existing rent on this unit in each village is then checked by a comparison with the incidence in other villages and by an examination of past enhancements and the rise of prices; and on these considerations is based a standard unit for each group of villages.

In Mr. Dewar's settlement, 30 different soil-unit rates were recognized. In the present settlement the number has been reduced to 9. The deduced rent, as the assessment based on the soil-unit calculation is called, is ordinarily the rent assessed, except, as explained above, where this would involve an enhancement of over 25 per cent. It is, however, modified when necessary in each holding with reference to any other special circumstances; but the rent is not lowered at the time of revision merely because it is in excess of the deduced rent. The system involves detailed enquiries in the field, to ascertain the relative productiveness of different classes of land, and in order to arrive at a correct valuation, it is the practice in Sambalpur to make careful calculation of the net profits. The average assessment for the district works out at the very low figure of 6 annas 7 pies an acre, against 5 annas 2 pies at the previous settlement. It is highest in Bargarh *khalsa* with an incidence of 8 annas 9 pies, and lowest in Bargarh zamindaris with 4 annas 1 pie.

The custom of paying rents in kind is of no importance in Sambalpur, as the policy of Government has always been to commute all such rents into cash. Produce rents are, however, paid by sub-tenants under what is known as the *bhagel* system, under which half the gross produce is handed over to the lessor. Usually the lessor provides half the seed required for cultivation and pays the full rent of the holding, Produce rents.

while the lessee uses his own bullocks and bears the cost of cultivation. When the crop is reaped, the gross produce is divided in equal shares.

#### RENTS IN ZAMINDARIES.

At Mr. Dewar's settlement, rents in the zamindaris were fully revised but in the western portion of the Borasambar zamindari comprising remote and backward villages, a summary form of settlement was adopted. In this tract no elaborate classification of land was undertaken. The existing rents were ascertained and recorded, and it was only in the case of new cultivation that new assessments were made. Elsewhere in the zamindaris, rent assessment was based on the soil-unit system as in the *khalsa* portion of the district, but, except in the zamindaris of the Bargarh plain, a simpler form of land classification than in the *khalsa* was adopted. At the settlement recently concluded, the Settlement Officer found that the western portion of Borasambar zamindari had developed greatly since the previous revision and he did not consider it necessary to retain the summary form of settlement adopted by Mr. Dewar. Accordingly, the soil-unit system was introduced, but in a modified form. The incidence of rent in the Borasambar zamindari after Mr. Dewar's settlement were 2 annas 8 pies an acre in the eastern villages and 1 anna 5 pies in the western area. Khan Bahadur Muhammad Hamid proposed to increase these rates to 3 annas 4 pies and 1 anna 9 pies respectively, and his proposals were approved by Government. In the other zamindaris the incidence of rent is closer to the average rate for the district.

#### WAGES.

Wages, whether for skilled or for unskilled labour, are still mostly paid in kind. The village blacksmith is paid a *tambi*\* of rice for mending a plough-share or preparing a sickle, and the same quantity of paddy for sharpening four plough-shares. The washerman is given a *khandi*\* of paddy in the case of each adult, and 10 *tambis* for each boy or girl as his yearly wage, besides food on the days when he is given clothes to wash, and special fees in rice on births, deaths and marriages. The barber is similarly remunerated in kind, getting one *khandi* of paddy per annum for a man and 10 *tambis* for an unmarried boy. In some cases, however, these village servants hold service lands, in which case they

\* A *khandi* is equal to 20 *tambis*, of which there are two kinds, (1) the *bhuti* and (2) the *lakshmiprasad*. A *bhuti tambi* of paddy weighs 1 seer  $\frac{1}{4}$  chittak and a *lakshmiprasad tambi* 1 seer 5 chittaks. Labourers are always paid in *bhuti tambis*.

serve the *gaontia* without any remuneration. Carpenters are very few in number, the *raiylats* usually doing their own rough woodwork themselves, or getting it done by their farm labourers. Even in the town of Sambalpur, there are not more than thirty carpenters, most of whom are decidedly unskilled. Unskilled labour is, as a rule, and field labour invariably, paid in kind, the wages being so many of the small *tambis*.

Owing to the rise of the price of rice, the wages of an ordinary day-labourer have risen from 3 annas to 4 annas a day. Professional diggers receive 4 annas a day, which is also the daily wage paid to road coolies. The coolies working in the town of Sambalpur and its vicinity are paid 4 to 5 annas a day. The Kuras, however, seldom work as coolies paid by the day, but generally undertake earthwork on contract at the rate of 350 to 400 cubic feet per rupee. Formerly, when food grain was cheap, they used to be paid in grain, receiving a *khandi* of paddy (calculated on the scale of *bhuti tambis*) instead of a rupee in cash.

Agricultural labourers are of two kinds, the *bhuti* or day-labourer, and the *guti* or farm servant. The *bhuti* is paid at the rate of 1½ *tambis* for an ordinary spell (*bel*) of labour, but 2 *tambis* for a spell of harvest labour, and 5 to 8 *tambis* overtime wage for a night's threshing. The *bel* is a half-day's spell during the ploughing season, for the condition of the plough-cattle is so poor, that they cannot be worked, at least in the hot weather, for more than five hours at a time. Consequently, the ploughman usually works for one spell only. Women, who are usually employed on transplanting and weeding, also work only in the morning. At harvest time, however, and for all work on which oxen are not required, the field labourer works both morning and afternoon, his full day's wage being equal to about 2 seers of husked rice.

The above is a utilitarian explanation of the practice, which the villagers themselves base on religious grounds. As mentioned in Chapter III, a *puja* called *kadobisti* (*kado varishita*) is performed by the villagers during the month of *Sraban*, at which offerings are made to the *Gram Devata*. After this ceremony, the labourers work in the fields both morning and evening. Before it is performed, no field

labourer will work after he has taken his midday meal, but he can work for the whole day if he is content to forego that meal.

Farm servants, called *gutis*, are generally hired by the year and receive a monthly wage of 3 *khandis* of paddy, i.e., 61½ seers, and also a bonus at harvest time of 3 *purugs* of paddy, i.e., 495 seers. In the case of an old and trusted farm servant, it is usual for his master to allow him, instead of this bonus, the cultivation of two plots of land, in the uplands and lowlands, with an area of about one acre. As he is allowed to use his master's cattle, this privilege adds considerably to his annual earnings, which are frequently sufficient to allow him to acquire small plots of tenancy lands in his own right. The *guti* also has a number of other emoluments. In the hot weather, his master presents him with a cloth to protect his head from the sun. On special occasions, such as a birth, death or marriage, he is entitled to receive a loan of from Rs. 5 to Rs. 10, which is free of interest and is deducted from his harvest bonus. If sugar-cane, pulses or oil-seeds are grown, he is allowed a small quantity from each crop in addition to his rice-land bonus. If he threshes on moonlight nights, at harvest time, he is given an overtime wage at the end of threshing, the occasion being called *kalacharani*, i.e., the leavings of the threshing floor. At the end of the harvest, too, the last load—a specially heavy one—is his, if he can stagger with it to his own threshold without falling. The latter practice varies, however, for in some villages the *gutis* get a bundle each, in others one between them.

The overtime wage above mentioned, consists of all the grain blown off with the husks during winnowing, besides one *kula* (winnowing-fan) full of paddy per *madan*. It may be explained that a stack of grain, estimated to yield 6 *purugs* of paddy, is usually spread out on the threshing yard at a time, and this is called a *madan*. For threshing one *madan*, at least three men are required to work alternately, each for about three hours, from 9 P.M. to early morning. After day-break all three work together. If, however, a cultivator has more than three field servants, they all attend and divide the night's work between them. To thresh a *madan* of paddy, 8 to 10 bullocks are required, and these are driven by each man for about three hours at a time. At

sunrise all the straw is carefully removed, and the grain is stacked round the pole in the centre of the threshing floor. Then winnowing begins, the grain being allowed to fall from the *sup* or winnowing-fan and then fanned. After the winnowing is over—a task which takes three men about six hours for one *madan*—all the husks are collected and are further winnowed by the field servants. The husks yield about 25 *tambis* of paddy per *madan*, and this quantity is the perquisite of the field servants. It is further supplemented by one *sup* of paddy per *madan*, i.e., about 5 to 8 *tambis*. The latter allowance is called *liakhia*, and the former *pol*. Thus, for each *madan* the field servants receive about 30 to 33 *tambis* of paddy per night. The wives of the *gutis* are bound to *lip* the threshing floor after every third threshing, i.e., plaster it afresh with cow-dung and earth. For this work they get no wages, and if they refuse to work, their husbands forfeit half the allowance of *pol*. It is obvious that the larger the number of field servants, the smaller are their earnings for overtime work, but they can make more if the outturn of paddy is large. Speaking generally, it may be estimated that the average wage for overtime work is 5 *tambis* per head a night. Occasionally the amount is fixed by contract, the usual rate being 2 *khandis* per annum for each *guti*.

On engaging a *guti*, it is a common practice to give him a few rupees as earnest money, which he has to pay back without interest when his service is over. If, however, he throws up the situation, interest is charged at 50 per cent, and this has the effect of rendering the service of most *gutis* practically permanent.

Another class of labourer is known as *kuthia*, i.e., a boy or old man who is not equal to as much work as a full-grown adult. A labourer of this class is paid according to agreement, sometimes at the rate of  $1\frac{1}{2}$  to 2 *khandis* a month. In the Bargarh *tahsil*, a *kuthia* is a boy who is kept in the house, and is given his food and clothes and a present at the end of the year.

Until the district was opened up by the railway, prices were very low, as was only to be expected in a land-locked tract with little or no means of exporting the surplus. Since the advent of the railway, the prices of agricultural produce

PRICES.

have been quadrupled. It is reported that 45 years ago the price of rice in Sambalpur town frequently fell to 40 and 50 seers over a year's average, and in outlying villages, it could be had at 80 seers for the rupee. Prior to 1905, rice could be obtained in Sambalpur at 20 seers, and over, for the rupee, while in the Bargarh market it was usually 2 seers cheaper, and in the villages 25 seers was about the highest price at which rice was sold. During the past 25 years, the price of rice has risen steadily. The average price from 1906 to 1925 was 10 seers for the rupee in Sambalpur. In the year 1926, the price rose to 7 seers 6 chittaks. During the year 1930, the average price fell to 11 seers, due to a good harvest and little outside demand for Sambalpur rice. This depression in the rice trade resulted in extraordinarily cheap rice, so that in February 1931 it was possible to obtain coarse rice at 20 seers a rupee. This low price is exceptional, and cannot be expected to last.

Pulses, *til* and *gur* were also very cheap during 1931, selling at 14 seers, 10 seers and 10 seers respectively. These prices cannot, however, be taken as normal.

MATERIAL  
CONDITION  
OF THE  
PEOPLE.

Mr. Dewar in his Settlement Report written in 1906. wrote with reference to the changes brought about by the opening of the railway and the increased price of agricultural produce. "The increased cost of food has enforced greater industry on the labourer and the poorer cultivator, and the opportunity of trade and profit has tempted the richer and more industrious to greater effort. The demand for land has become keener, and its cultivation closer and better. With this progress there has come some gradual breaking up of the communal life, and in a few cases an undesirable accumulation of land and of capital in the hands of money-lenders. But the essential purposes of village life are still well served, and even the money-lenders are still agriculturists. The main result hitherto of the stirring up of individual competition has been the establishment of a very large class of substantial cultivators, by habit thrifty and industrious, with adequate holdings, good stock, and savings sufficient to allow of independent improvement and extension. The distinction between such men and the lower class of semi-aboriginals with debts and small holdings is much more clearly marked than formerly. At the last settlement, Mr. Nethersole noted the gulf fixed between the *gaontias* and

the *raiya*ts. But there are now three distinct classes above the rank of labourer, and the upper class of the *raiya*ts is not far below the landlords in prosperity.

“ The standard of comfort has not conspicuously altered. The food, furniture and clothing of the average villager are very much the same now as in 1888. There has been no increase of outlay on religious or domestic festivals. But when substantial comfort has been attained, the refusal of luxury is not to be deplored. The people themselves, when asked to point out their changes, have usually explained that the old living has not changed, but is shared now by more families. Thus, though all still eat rice and vegetables only, more people now grow and eat fine rice. All still wear the old simple clothing, but more now wear *bhulia* cloths of fine quality. There are more tiled roofs and brick walls in the villages and bigger gardens, and more women are able to wear silver and gold ornaments. To this I may add that the old comfortable standard has been extended over considerable tracts formerly held by aboriginals living poorly in leaf huts, and that hundreds of villages have substantially added to their health and comfort by building special drinking tanks.”

Khan Bahadur Muhammad Hamid writing in 1926 says. “ The progress in the material condition of the people noticed by Mr. Dewar at last settlement has continued and increased in every direction.” He notes that the agriculturists live in better houses and wear finer cloth and more gold and silver ornaments than they did 15 or 20 years ago. He also comments on the increased volume of trade and cites the instance of the Bargarh bazar from which it is estimated that 6,000 to 8,000 laden carts leave every Friday after the weekly market. He is, however, of the opinion that the general prosperity has not affected the labouring class and the poor *raiya*t, in whose standard of comfort he noticed little difference. This is undoubtedly true of the landless labourer in the more remote village, but there can be little doubt that round Sambalpur and other centres where traders and contractors congregate, the labourer too is decidedly better off. Wages have risen considerably and there is always a keen demand for labour, so that no industrious labourer need be in want. It is only the indolence and thriftlessness, with which so many of them are endowed, which stands in



the way of their attaining a comfortable standard of life. The non-transferability of *raiya* land under the Sambalpur Revenue Code gives to even the smallest cultivator a degree of security surpassing that of his confreres in other districts.

#### **Zamindars**

The most important of the classes which make up the community are the feudal zamindars. Some, however, of the estates are much too small to support a landlord in any dignity, and their Gond zamindars are of much less importance than many *gaontias* in the *khalsa*, while three of the larger estates, Barpali, Ghes and Kodabaga are under the management of the Court of Wards. The Rajput, Gond and Binjhal chiefs of fighting and freebooting lineage have been slow to turn to the pursuits of peace. They are handicapped by the necessity, real or supposed, of maintaining the remnants of an ancient dignity. In the past, their management has usually been careless and often short-sighted, and it has been the policy of Government to resume from them, on payment of compensation, as many as possible of their powers of internal management.

#### **Tenants.**

The *raiya*s are on the whole well-to-do, for, exclusive of service holdings and small plots held as gardens, the average tenancy holding is nearly 12 acres in extent and in the zamindaris, especially in Bargarh subdivision, the average size of an occupancy tenancy is much larger. According to the 1921 census, there were 417,423 persons, including dependents, belonging to the ordinary cultivating class, and 189,910 field labourers and their dependents. The provisional figures for the 1931 census (the final figures not being available at the time of going to press) show that there are now 296,427 earners and working dependents "supported by agriculture" and 156,096 field labourers and their working dependents. The 1931 figures cannot usefully be compared with the figures of 1921, as the number of non-working dependents of field labourers and those supported by agriculture is not yet known. Also, many females who were previously returned as actual workers are now classed as "non-working dependents" owing to revised instructions which were issued as to what should be held to constitute a "worker". There are 87,135 occupancy holdings in the district, and the total area of occupancy land in the district is 1,019,548 acres. Thus, on the average, taking the 1921 figures, a holding of nearly 12 acres, has, roughly speaking,

to support a family of five persons of the cultivating class and two of the labouring class. Of the persons dependent in this way on each occupancy holding, not more than half would be adults, so the pressure on the soil cannot be considered high. As the average rental for a holding is only about Rs. 4.8 and the average outturn, as noted in the last Settlement Report, for an acre of *mal* land, the lowest class of rice land, is 17 maunds, it can be seen that the tenants should, as a class, be prosperous.

It has been estimated that 9 per cent (12 per cent in the *khalsa* and  $5\frac{1}{2}$  per cent in the zamindari) are well-to-do tenants who have large holdings even when they are not also proprietors. The most important members of this class are the *gaontias*, whose home-farms usually consist of the best land of each village and are held rent-free. Enquiry has shown that 83 per cent of them are either affluent or entirely free from debt. A few, however, are heavily indebted, mostly Brahmins who have multiplied in numbers and subdivided their original grants without adding to them. The second class of *raiyats* includes the substantial tenants, many of whom have recently extended their holdings, and all of whom have good stock and either no debts at all, or very light ones. This class accounts for 40 per cent of the *raiyats*, and the average holding is 19 acres in the Bargarh *tahsil* and  $15\frac{1}{2}$  acres in the Sambalpur *tahsil*. The third class consists of those *raiyats* who are moderately well off, having debts but no mortgage on or any particular risk of losing their holdings. They account for another 40 per cent of the tenants, and include those semi-aboriginals who have failed to extend their holdings since the last settlement, but are content to carry on with small stock and moderate debts. The holding of a *raiyat* of this class averages  $9\frac{1}{2}$  acres in Bargarh and 7 acres in Sambalpur *tahsil*. Mr. Dewar in his Settlement Report estimated the average money debt of this class of tenant as Rs. 17 and his grain debt as  $2\frac{1}{2}$  *purugs*, worth about Rs. 13, whereas his holding was valued at about Rs. 100. No enquiries have been made since that date on which an accurate estimate of indebtedness can be based. On the one hand, prices have greatly increased since then and there has been no marked thrift movement amongst the people. On the other hand, the value of *raiyati* land has risen from Rs. 16-11-0 to Rs. 36-4-0 an acre since Mr. Dewar's Settlement, so it may safely be presumed that the relation of debts to assets

amongst this class has not greatly altered. The tenant remains sufficiently solvent but he has little margin for the accidents of famine, cattle-disease, or deaths in his family. The last class includes those tenants who are in reduced circumstances, who have become deeply indebted or who have mortgaged their holdings, as well as those who live from hand to mouth, such as *raiyats* without bullocks who have the same status as day labourers. This class accounts for 11 per cent of the tenants and includes most of the real aboriginals, whose holdings are insufficient to provide a full livelihood and who eke out cultivation by collecting forest produce. They are distinctly poor, seldom cultivate more than 5 acres of land, and usually have no cattle of their own; while their land is continually liable to absorption in larger holdings. The Kols and Oraons, however, are as a class usually free from debt.

#### Labourers.

As regards the labouring classes, the earnings of a farm servant or *guti* are estimated at Rs. 63-12-0 per annum, viz., 3 *khandis* of paddy worth Rs. 3 a month or Rs. 36 per annum, 3 *purugs* of paddy per annum valued at Rs. 24, the perquisites of *pol* and *liakhia*, already explained, which are equivalent to about 3 *khandis*, or Rs. 3, and one *dhoti* costing 12 annas. His income is, however, supplemented by the earnings of his womenfolk, as well as by the other allowances already mentioned. As regards the ordinary day labourer, he can earn 4 annas to 5 annas a day. Work is generally available for this class of labour in the vicinity of Sambalpur and the larger trading centres, but is practically unobtainable in the remote villages. Their income is largely added to by their womenfolk, who, besides being in constant demand at the seasons of transplanting, weeding and harvesting, are able to make good earnings in the *mahua* season, and also to dry a stock of *mahua* flowers for household use. At other seasons in years of good harvest, they have practically continuous work at rice-husking. The income of the ordinary labourer's family, even at slack seasons, probably approximates to Rs. 8 a month, which is sufficient for food and clothing, but leaves no margin for saving. Even in the years 1920, 1921 and 1928, which were peak years for rice prices, there was no destitution amongst the labouring classes of the district.

#### Supply of labour.

The most numerous labouring caste in the district are the Gandas. They are more conspicuous for their thieving propensities than for their industry in their own homes, but

they make excellent labourers abroad. Numbers of them emigrate to Assam each year where they are highly esteemed as tea garden labourers. Assam also supplies work to various other labouring castes, and the Tea Districts Labour Association have a flourishing agency at Sambalpur which recruits labour for the tea gardens from the district and the surrounding Feudatory States. For some years the popularity of the tea gardens as a field for Sambalpur and adjoining Native State labour had declined, but there has been a marked revival in recent years, as the accompanying figures for the Sambalpur agency of the Tea Districts Labour Association show :—

Year ending 30th June	1922—1,390	souls.
	1923—2,535	..
	1924—7,853	..
	1925—5,168	..
	1926—8,024	..
	1927—6,336	..
	1928—4,757	..
	1929—10,287	..
	1930—9,308	..
	1931—9,390	..

There is little emigration of labour to other industries than tea, but a certain number of emigrants find their way to Calcutta and to Jamshedpur in search of unskilled work. There is also a seasonal emigration after the harvest each year to Chakradharpur and other railway centres for employment on the railway.

## CHAPTER IX.

## OCCUPATIONS, MANUFACTURES AND TRADE.

OCCUPA-  
TIONS.  
Agricul-  
tural  
classes.

At the census of 1921 it was ascertained that no less than 77.11 per cent of the population of the district were supported by agriculture. Practically all the castes have some connection or other with land, but approved members of the Hindu social system, such as Brahmans, Kultas, Telis and Malis form a full half of the tenantry and hold much more than half the land. Of the others, at least half are semi-aboriginals, such as Savaras, or, as they are called, Saharas, who have settled down to steady agriculture; but most of the Binjhals, Khonds (Kandhs), Gonds, Gandas and Kisans still exhibit aboriginal propensities. The number of field labourers, whether ordinary day labourers or farm servants and their dependents, was noticeably large, amounting to 190,010, which was nearly one-third of the total number supported by agriculture, 625,056. The number of female field labourers was 60,134 and of male labourers 67,082. In the census of 1901 only 18,000 men were returned as field labourers against 60,000 women. Owing to the fact that the 1931 census figures are not yet complete, the numbers of non-working dependents not being available, and, also, because the definition of a "worker" in 1931 differs from that adopted in 1921, it is not possible to compare the 1931 figures, which have been referred to in the paragraph on Tenants in Chapter VIII, with the figures shown in the 1921 census.

Industrial  
classes.

The industrial classes are neither numerous nor important, with the exception of cloth-weavers, such as Koshtas, Bhulias and Gandas, and workers in metal, such as Lohars, Kharuras, Kansaris and Sonars. There is also a noticeable absence of certain classes of artisans common in other districts, such as shoemakers, leather-workers and carpenters. Shoes are but little used, because the sandiness of the soil obviates the need of them, and also because religious sentiment is strong; the uses to which leather may be put by the agriculturist are consequently few. Practically, all hides are exported in a raw state, and the shoes worn by the well-to-do are imported. Carpentry,

moreover, is not a village industry, as in other parts of India. Even in Sambalpur town there are only about 30 carpenters : and they have little skill or training. In the villages a handy farm-labourer will do all the modest joinering that is needed for house-building, for making sleeping-cots, ploughs, cane-mills, carts, etc.

Women constitute the majority of the retail merchants. It is the usual practice for the wives and relatives of farm-labourers and cultivators to buy up grain in small quantities, husk it at home, and sell it at the weekly village markets. At these markets grain, cloths, vegetables, sweets, firewood, salt, spices, tobacco, oil, trinkets and cattle are sold and bought ; and almost all the trading, except in cattle, is done by women, young and old. The wholesale grain-dealers are local Brahmans, Cutchi Muhammadans and Marwaris, who buy grain and sell imported cotton thread, salt, tobacco, kerosene oil and cloth. The Cutchi traders are gradually being ousted by the Marwaris, who have acquired a predominant position in the grain and cloth market. Even in a field in which they formerly held almost a monopoly, the trade in minor forest produce, the Cutchi Muhammadans are feeling the competition of the Marwaris who have been attracted by the profits to be made in the *kendu* leaf trade. The *mahua*, lac and myrobalan trade is still largely carried on by Cutchi Muhammadans. Mercantile classes.

The number of settled Marwari traders in Sambalpur town, Jharsaguda, and the larger villages has also increased of late years. They do business wholesale, buying from Brahman traders or from their regular clients in the villages, and they avoid the cheating to which the Cutchi is subjected by giving out grain to be husked by women who are in their regular employ.

The industries and manufactures of the district are not of any great importance, consisting of small hand industries carried on by village artisans in order to supply the simple needs of the villagers. With the exception of silk and fancy cotton fabrics, few of the manufactured articles are exported and most of the products merely supply the local demand. The following is a brief account of the principal industries. MANUFACTURES.

Tusser silk weaving was for several years the principal industry of the district. Dr. Shortt who visited Sambalpur weaving.

in 1855, found that tusser silk was manufactured to a great extent, the fabrics being used locally and also exported. In 1864 the Deputy Commissioner, Major Cumberlege, reported that five large villages or towns were occupied in weaving tusser, and in each, at the very lowest computation, 1,000 *thans* or pieces were produced annually. The culture of the tusser silkworm was carried on in almost every jungle village, and at least 7½ million cocoons were produced. Only one-third of the cloth remained in the district, the rest being exported to Cuttack, Ganjam and Berhampore, and also to Raipur and Bilaspur; and it is clear that the industry was then in a flourishing condition. Again, in 1876 it was reported that Sambalpur was more advanced than other districts of the Central Provinces both in the quality of the cocoons exported, and in the workmanship of the cloth produced by its weavers. The export of manufactured tusser had apparently fallen off, but half of the cocoons produced were sent out to Ganjam, Cuttack, Raipur and Bilaspur.

Since that time the industry has declined still further, the local supply of tusser cocoons having decreased in quantity, degenerated in quality, and risen in price. The closer conservation of Government forests, the clearing of village forests, which were most convenient to the rearers, unfavourable seasons, and lack of care and capital on the part of the breeders are all said to have contributed to this result. For the rearing of tusser worms differ widely from the rearing of the ordinary silkworm, in that the latter is a domesticated insect, whereas the tusser worm thrives best when in the jungle. Not being able to have access to forests, the rearers have not renewed their stock of cocoons from wild seed. Consequently, deterioration has set in, diseases, such as grasserie, have become common, and the cocoons do not contain as much silk as formerly. Even as long ago as 1892, the rearing of the tusser worm in Government and *malguzari* forests had practically ceased. It was then reported that the cocoon rearers had migrated to the Feudatory States, where, although taxed, they were at least given strips of forest, and that the weavers drew their supplies of cocoons only from those States and from the zamindaris. This is exactly the condition of affairs which still exists, except that the weavers now have to go further afield for their supply, and obtain most of the cocoons from Singhbhum and the Baud State.

The rearing of the tusser worm (locally called *kosa*) is carried on by Gandas, chiefly on the *sahaj* tree (*Terminalia tomentosa*). Spinning and weaving are a monopoly of the Koshtas, the centres of the industry being Sambalpur, Remenda and Barpali. The industry is now carried on almost entirely with cocoons imported from outside the district. The rearing of silk cocoons is almost extinct as an industry in Sambalpur. The Koshtas are extremely conservative in their methods and the silk industry of the district is now in a decadent state, owing to the necessity of importing cocoons, and the failure of the weavers to adopt more up-to-date methods.

The cotton industry of the district is in a somewhat more Cotton-flourishing condition. The Bhulias are the best cotton-weaving weavers. The cloth woven by them is ordinarily of coarse texture, but some of the weavers are capable of turning out fine quality cloth and some exhibits of Bhulia cloth shown at the British Exhibition in Wembley in 1924 and 1925 were much appreciated, and orders were obtained through the Department of Industries and Labour for a supply of this kind of cloth. The weavers exhibit considerable taste in colour and variety of pattern, and even the coarsest cloths are woven with a dainty border. The Bhulias, who make the best of the Sambalpur cotton cloths, have been less affected by the competition of machine-made cloth than the Gandas, who weave a cheaper and coarser cloth. The Bhulia works for the well-to-do and, though his customers appreciate the lower price and the lighter texture of the machine-made stuff, they buy the better and dearer article because it wears much longer, keeps its colour and is in the end cheaper. The Gandas' customers, on the other hand, belong to the poorer classes who buy what is cheapest, whether it wears well or not.

Iron-ores are found in the hilly country on the borders of the district, particularly in the Borasambar, Kolabira, Laira, Paharsirgira and Rampur zamindaris, and in the Barapahar hills. Some of them are of good quality, those in the Sambalpur zamindaris, especially in Laira, being said to be superior to those of the Bargarh zamindaris. They are worked by indigenous methods only, and those methods are very primitive. The following description given over 70 years ago Iron-work.



by Dr. Shortt still holds good, no change of any kind having been effected : " In the process for obtaining iron from the stone, no flux is used ; it is smelted by means of charcoal. The furnace stands about 4 feet in height, and the width inside is 1 foot. Three men are employed at each furnace, two to work the bellows and one as feeder. The furnace is closed at the bottom, the fire being maintained by an artificial blast introduced through a fireclay pipe, which is closed with clay after the introduction of the bellows, whose tubes are made of common bamboos, which play into the fire-pipe. The materials consist of charcoal and ironstone ; the latter is broken into pieces, and put, together with the charcoal, into the furnace, which is constantly being supplied from the top. On another side a hole is made in the ground, connected with an opening at the bottom of the furnace, through which the slag escapes and is from time to time removed, leaving the metal below."\*

Iron smelting and the manufacture of iron articles are a monopoly of the Lohars, who numbered 6,697 at the last census. They are found chiefly in the zamindari villages, more especially in Borasambar, Laira, Paharsirgira and Rampur, near forests which they can cut freely for charcoal. There are about 29 furnaces at work, and the iron produced is used for the manufacture of agricultural implements, such as plough-shares. Cart-wheel tyres, however, are imported ; and when old, are cut up into lengths of about 2 feet each, which are converted into plough-shares. A few smiths are still able to manufacture, in fairly tempered metal, the finely curved hatchet which was once the battle-axe of this country. But owing to the faultiness of the surface-ore extracted and to the primitive methods of smelting, the implements usually made are apt to be soft and brittle. Twenty years ago iron boiling pans for sugarcane were manufactured, but they were found to flake readily on the fire, and their manufacture has been discontinued. The articles now most commonly made are the *kuri* or hoe and the spoons and strainers used in cooking rice, while in villages where the Lohar is still a public servant, he makes axle-pins and the coulters of ploughs.

Brass and  
bell-metal.

A large bell-metal industry exists in Sambalpur town, where a number of Kansaris work only in bell-metal, and at

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\* Medical Topography of the South-Western Political Districts, 1855.

Tukra (or Kalatukra), a village near Kadobahal in the Bargarh *tahsil*. A number of artisans are also found in Remenda, Barpali and Bijepur, and a few at Rampella and Katapali. The artisans are Kharuras and Kansaris, and the articles most commonly turned out are *lotas*, bowls, basins, plates, saucers, drinking-mugs, water-cans, lamp-stands and pipes, besides the curious boat-shaped anklets worn by many women. Brass cooking and water-pots (*kalsis*) are usually imported, but are now being made locally to a small extent, for during the famine of 1900 some brass-workers migrated from the south and settled in Tukra, and the local workmen are trying to acquire the craft. The old brass-work of the district is often curious and much superior to anything now attempted, but it is melted down without regard to its artistic superiority.

Gold and silver ornaments are made by the local caste of Gold and Sonars. The ornament most commonly made, which is to be seen on the necks even of cooly women, is the *khagala*, a band of silver lying flat on the bosom and encircling the neck as a thick round wire. Other common articles of silver are the bangles, armlets, and anklets worn by women, the round ring worn on their wrists by men, and broad flexible silver-wire waist-belts. The usual gold ornaments are amulets, necklets, nose-buttons, earrings for the lobe and tip of the ear, and finger-rings. Among other products of the silversmith's art are fancy articles of silver, such as imitations of the royal canopy or umbrella and figures of beasts, which are said to be not much inferior in finish to the silver work of Cuttack.

There are at present nine mining leases in force, viz., Mining.

Three for coal, held by,

- (1) The Himgir Rampur Coal Company, Limited, over an area of 4.93 square miles in the Rampur zamindari, for 30 years from the 1st September 1909.
- (2) The Himgir Rampur Coal Company, Limited, over an area of 720.02 acres in mauza Lajkera in Rampur zamindari, for 30 years from the 1st January 1915.
- (3) Mr. M. N. Dutt, over an area of 828.03 acres, in Rampur zamindari, for 30 years from the 1st

October 1917. The work in the colliery is in suspension, as it is on sale in execution of a decree;

One for mica, held by Munshi Karim Hussain, over an area of 765.25 acres in the following villages\* in the Borasambar zamindari, for 30 years from the 10th April 1919. The lessee is dead, and Seth Adam Rahimatulla has been recognised as the managing member of the firm. The work in the colliery has been stopped since the 2nd January 1930, and the proprietor has given notice to determine the lease, as he did not find the working profitable;

Four for fire-clay, held by,

- (1) Babu Shankar Prasad Misra over an area of 275 acres in mauza Jorabaga in the Rampur zamindari, for 30 years, from the 2nd October 1926.
- (2) Babu Shankar Prasad Misra over an area of 121.39 acres in mauza Darlipali in the Rampur zamindari, for 30 years, from the 2nd October 1926.

These leases have since been transferred to the Tata Iron and Steel Company, Limited, who have in their turn transferred them, together with the lease granted to them, to the Law Debenture Corporation, Limited, and subject to this assignment, to Mr. J. D. Ghandy and Mr. N. B. Saklatwala, trustees for the holder.

- (3) The Tata Iron and Steel Company, Limited, over an area of 2.925 acres in mauzas Jorabaga and Darlipali in the Rampur zamindari, for three years from the 5th August 1927. The lease, having expired on the 5th August 1930, the Company have applied for a 30 years' lease.

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\* (1) Palsada, (2) Piplipali, (3) Borasambar, (4) Jharmunda, (5) Kandijharan, (6) Paikmal, (7) Manbhanj, (8) Georgegarh, (9) Durki jharan, (10) Fraserpur, (11) Naikenpati *alias* Sadanandpur, (12) Bhengraipur, (13) Kachhodadar *alias* Kechumal, (14) Maharani Meripur, (15) Temrimal, (16) Sargipali, (17) Lebri, (18) Sardhapali and (19) Palsand.

(4) Babu Satchidanand Panda, over an area of 818.98 acres in mauza Talabira, police-station Katarbaga, for three years from the 16th February 1927. The lease has been renewed for a further period of three years ;

and one for limestone held by Babu Debo Prasad Misra, of Sambalpur, and Messrs. R. Hunter and M. DeSousa, of Jharsaguda, jointly, in mauzas Sanutmal, Dungri, Badmal and the bed of the Mahanadi river for a period of 20 years from the 1st January 1920.

Carving in stone is the hereditary function of a caste known as Sansias. The caste has two subdivisions, the Benaria and the Khandait Oriya. The former still practise carving, but the craft has been given up by the latter, who are said to have been formerly soldiers in the Raja's army. The stone generally used for carving small images is a black stone resembling marble or a green stone like jade, but a fine red sandstone called *dalima* is used for larger figures. The *dalima* stone is rarely found in the district, but is imported from Kalahandi. The stone mostly used is quarried at Sason and is well adapted for chiselling.

Rice-mills have been started at Sambalpur, and at Pabpali near Sason, and they are doing a prosperous export trade.

The pioneer of this industry is Mr. Casey of Nildungri who has planted out over 1,000 acres with sisal, and manufactures a fibre which is very valuable for the manufacture of a specially strong and durable rope. Babu Brajamohan Panda, M.L.C., has also started a sisal hemp plantation and factory at Sitalenpali and this too is developing in a promising way.

Mr. F. C. Osmaston, Divisional Forest Officer, Sambalpur, writes as follows :—" Although lac has been regularly cultivated in some of the adjoining Orissa Feudatory States, until recently little or no interest in lac was taken in the Sambalpur district. In 1925-6 the Forest Department began experiments in lac culture, and these have continued until in 1928 a Lac Farm of 192 acres was laid down at Jhankerbahali in the Sambalpur East Forest Division. This is being developed with the object of seeing whether lac can be successfully cultivated in the district. That it can be successful is

by no means certain. The climate during April and May is dry and hot, and devoid of those heavy showers which occur in Chota Nagpur at that time, and which so greatly help in ensuring a successful summer crop. The lac hosts are being grown in company with field crops cultivated by village tenants, as this inter-cultivation between the lac hosts is thought to improve growth conditions sufficiently to overcome the severe hot weathers. If successful, the Lac Farm will be used as a demonstration area, so that villagers in the district can learn lac cultivation and obtain some brood locally at reasonable rates. Consistent with these objects, the Lac Farm will be run on as commercial a basis as possible. The hosts being used and being supplemented by planting are *palas* (*Butea frondosa*), one of the commonest trees in cultivated lands in the district, *kusum* (*Schleichera trijuga*) and *khair* (*Acacia Catechu*) which is common in certain types of waste land. The two years' experience so far suggests that it will be possible to cultivate lac successfully and at a profit, as long as the price of T. N. in Calcutta does not fall below Rs. 60 per maund. But mortality in the hot weather is certainly heavy, and although the winter crops are likely to be more successful, it is certain that results in the Sambalpur district cannot be expected to be so successful as in Chota Nagpur or Singhbhum. Complete failures and necessity to buy brood from outside the district will be commoner than elsewhere, while good years are unlikely to be so good or so frequent as in other districts. But it has already been proved that lac on a moderate scale is climatically possible."

*Biri*  
factories.

Several small *biri* factories have sprung up in the district for the manufacture of native cheroots called *biris*. This industry has been fostered by the development of the trade in *kendu* leaf, Sambalpur being one of the chief sources of supply of this leaf, which is extensively used in *biri* manufacture. Only a very small proportion of the leaf is manufactured in Sambalpur, the bulk of it being exported to Bombay, which is the centre of the *biri* industry.

Minor  
industries.

Among minor industries may be mentioned bamboo work and basket-making, which is in the hands of Turis, Mahars, Kandias, Birjias and Bitras. Large numbers of baskets are exported from Sason and Rengali stations. Drums are made by Ghasias, which the Kols use largely for their dances. The

District Council is endeavouring to develop a tanning industry in the district, and has had a Chamar of Barpali trained at the Utkal Tannery at Cuttack with this end in view, but the industry has made little progress. Glass bangles are made in several villages, but the industry is carried on on a very small scale and is not flourishing.

Rice is the staple export, and is sent principally to **TRADE.** Calcutta, but also to Tatanagar, Bombay, Karachi, Chota Nagpur and Berar. Other exports include coal, oil-seeds, hemp, hides, and forest products, such as timber, lac, *kendu* leaves and *mahua* flowers. The principal imports are salt, sugar, provisions, kerosine oil, piece-goods, cotton cloth, cotton yarn, various cereals, and coal for the railway. Kerosine oil is brought from Calcutta, and cotton cloth and yarn from Calcutta and the Bombay and Nagpur mills. Wheat, gram and *rahar* are also imported, as they are not grown locally in sufficient quantities to meet the demand. The following tables obtained from the Bengal-Nagpur Railway show the principal imports and exports by rail :—

PRINCIPAL COMMODITIES EXPORTED FROM THE SAMBALPUR DISTRICT VIA THE BENGAL-NAGPUR RAILWAY FOR TEN YEARS FROM 1920—30 (IN TONS).

Year.	Coal and Coke.	Rice.	Marble and Stone.	Timber.	Oil-seeds.	Cotton (Mani- fured).	Jute.	Tobacco.	Railway materials.	Mahua flowers.	Myrobalma.
1	2	3	4	5	6	7	8	9	10	11	12
1920-21	18,613	30,044	38	7,738	1,147	142	164	183	8,996	3,915	69
1921-22	52,254	42,285	175	6,931	712	236	135	201	7,572	3,234	108
1922-23	29,476	34,922	92	4,454	1,943	163	302	215	6,787	1,453	1,323
1923-24	22,846	39,910	330	7,943	4,462	188	170	210	3,999	1,831	580
1924-25	26,305	46,584	171	9,383	5,125	169	580	245	2,023	1,444	288
1925-26	13,447	50,705	247	10,971	3,083	178	994	229	2,912	3,291	322
1926-27	13,711	48,445	345	11,208	471	278	291	285	3,855	766	840
1927-28	11,348	58,984	511	11,189	403	349	483	273	3,431	1,121	1,063
1928-29	15,607	37,802	51	10,367	2,279	292	709	262	1,924	2,133	877
1929-30	17,259	29,336	109	10,458	1,350	160	224	309	3,438	1,744	405
Total	218,866	419,017	2,069	90,642	20,978	2,155	4,052	2,412	45,588	20,932	5,375

PRINCIPAL COMMODITIES IMPORTED INTO THE SAMBALPUR DISTRICT VIA THE BENGAL-NAGPUR RAILWAY FOR TEN YEARS FROM 1920-30 (IN TONS)—*concd.*

Year.	Coal and Coke.	Marble and Stone.	Cotton. (Manufactured.)	Wheat.	Salt.	Jagri.	Sugar.	Wrought Iron and Steel.	Kerosine oil.	Lime.	Provisions.	Grain and pulses.	Railway materials.	Other articles.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1920-21 ...	84	54	1,774	961	6,375	270	155	653	1,313	1,254	1,094	2,285	171	2,424
1921-22 ...	327	100	2,039	632	7,409	198	422	395	1,387	1,071	1,032	1,315	480	3,562
1922-23 ...	303	41	2,012	638	8,078	147	244	830	2,148	1,335	676	778	711	3,325
1923-24 ...	489	312	2,020	699	6,924	55	330	1,411	2,309	1,066	735	1,426	498	3,989
1924-25	1,084	251	2,367	750	9,171	66	557	1,811	2,630	996	711	1,359	447	4,501
1925-26 ...	1,409	293	2,435	916	8,147	132	589	1,718	2,731	1,200	836	1,473	41	5,523
1926-27 ...	2,337	380	3,457	1,155	9,317	107	744	1,832	3,005	1,039	1,181	2,186	15	6,078
1927-28 ...	2,066	597	3,277	1,361	9,402	107	626	2,695	3,078	1,545	986	2,634	2	6,437
1928-29 ...	1,834	289	2,850	1,303	9,233	54	957	2,666	2,363	1,573	1,292	1,784	7	5,875
1929-30 ...	1,539	251	2,739	1,330	8,384	113	733	1,782	3,471	1,252	1,093	1,551	18	5,373
Total ...	11,522	2,543	25,030	9,795	83,040	1,251	5,377	15,793	26,086	12,331	9,639	16,691	2,390	47,635



Centres of  
trade.

Sambalpur, Bargarh and Jharsaguda are the principal centres of trade, but there are also markets of some importance at Bhukta near Ambabhona, Dhama and Talpatia. Bargarh, Bhukta and Talpatia are the chief cattle markets. Professional cattle dealers go out to the Sonpur, Patna and Kalahandi States and to the Khariar zamindari in the Raipur district, and bring herds of cattle, mostly bullocks and cows, for sale at the Bargarh bazar. Bhukta is the principal market for buffaloes, herds of these animals being brought in from Bilaspur and purchased at this place by professional dealers of the district, who subsequently bring them for sale to Bargarh. Talpatia is a market for cattle, and is visited by the professional dealers of the northern portion of the Sambalpur *tahsil*. Among other trade centres may be mentioned Jamurla, which is an entrepôt for oil-seeds; Dhama, which is a large timber market; and Bhikampur, Katarbaga and Talpatia, which are centres for the sale of country-made iron implements. A certain amount of trade in grain and household utensils is transacted at the annual fairs of Narsinghnath and Huma; but most of the trade is carried on at village *hāts*. With the opening of the Raipur-Vizianagram Railway, Bargarh may lose some of its importance as a centre of trade.

Trade  
routes.

Mr. Dewar found that the trade of the district followed four main routes :—

- (1) The Sambalpur-Jharsaguda railway taps the Sadr subdivision and all the eastern and southern part of Bargarh subdivision. This branch line draws exports of cotton, hides and hemp from Patna and Sonpur States, via Bargarh and Sambalpur, and on the east of the Mahanadi it carries large quantities of these exports and also timber and grain from Rairakhol, Bamra and Gangpur States.
- (2) The river trade and that of the Sonpur-Ganjam road still survive, and from the south of the district some produce goes down this line along with surplus railway imports.
- (3) The Bargarh zamindaris were found to send most of their produce westward down the main road to Raipur, as the roadway towards the west was better than into Sambalpur, the crossing of the

Mahanadi easier, and the prices prevailing at Raipur higher.

- (4) A considerable quantity of rice was carried on head-loads out of the Bargarh plain across the Barapahar range to Raigarh.

Since Mr. Dewar's day, the river trade down the Mahanadi has declined and with the improvement of communications and the higher level of prices at Sambalpur, trade is being drawn to a greater extent to the rail-head at Sambalpur. A small portion of the trade of the district, particularly from Borasambar, still goes west to Raipur, but the great bulk passes through Sambalpur, which also draws the trade of the States on the south and east.

## CHAPTER X.

## MEANS OF COMMUNICATION.

DEVELOP-  
MENT OF  
COMMUNICA-  
TIONS.

So great has been the development in communications in this district since the first edition of this gazetteer was written by Mr. O'Malley in 1909, that this chapter had to be entirely re-written. The district communications were in a most backward state till towards the close of last century. In the first half of the nineteenth century, the overland mail from Calcutta to Bombay passed through Sambalpur on to Raipur, and this road (though it was infested by rebels, who, as Mutiny records show, burned some of the *dāk* houses) was presumably kept at the time in a state of repair befitting a main *dāk* road. With the advent of the railway, the road lost its importance as a mail route, and in 1874 the Settlement Officer reported that the district had no road worthy of the name.

## RAILWAYS.

The main line of the Bengal-Nagpur Railway traverses the north of the Sambalpur subdivision for a length of about 30 miles, the stations being Bagdehi, Dhutra, Jharsaguda, Ib and Belpahar.

From Jharsaguda a branch line runs to Sambalpur, the intermediate stations being Lapanga, Rengali, Sason and Sambalpur Road.

## ROADS.

The advent of motor cars (there are now, 1931, 65 motor cars and 57 trucks and motor lorries in Sambalpur against 27 and 1 in 1921) has effected a revolution in road standards and has given back a hundred-fold what was taken from the road by the railway. It is to this that the wonderful development which has taken place in Sambalpur roads in recent years must be attributed. There are now 115 miles of metalled and 263 miles of unmetalled roads in the district compared with 29 miles of metalled and 119 miles of unmetalled roads when the last edition of this gazetteer was written in 1909. All the main roads of the district are bridged throughout, except the Sambalpur-Raipur road in which the Mahanadi crossing remains unbridged during the rains but is provided with a pontoon bridge from November to June.

The administration of the more important roads rests with the Public Works Department, and an Executive Engineer is stationed at Sambalpur who has under his control 100 miles of metalled and 41 miles of unmetalled roads. The upkeep of the less important roads is entrusted to the District Council which manages 15 miles of metalled road and 222 miles of unmetalled road. In addition there is a network of village roads throughout the district. These roads are maintained by the villagers under the *mukaddam* rules, and thanks to these roads, there are but few villages in the district which are not accessible by motor car during the dry season.

The principal road of the district is the Raipur road, which forms part of the old Great Eastern Road, which was the main trunk route from Nagpur to Raipur, Sambalpur and Cuttack. Starting from Sambalpur, this road crosses the Mahanadi by a pontoon bridge, which is replaced by ferry boats during the rains, and then traverses the Bargarh subdivision from east to west. It passes through Attabira, Bargarh, Chakerkend and Sohella (45 miles from Sambalpur), and leaves the district in the 51st mile. There are Public Works bungalows at Attabira (17 miles), Bargarh (29 miles) and Sohella (45 miles), and rest houses for subordinates of the Public Works Department at Babuband, Loharchatti, Bargarh and Sohella. The road is metalled throughout. There are causeways over the Jhaonjor (15 miles from Sambalpur) and the Dantajor (22 miles). There is a fine bridge over the Jira at Bargarh and all the other streams and rivers on the route are bridged with the exception of the Mahanadi at Sambalpur.

Raipur  
road.

The road carries a very heavy motor and cart traffic, and a number of passenger buses ply on it. Its principal feeder roads are the Bargarh-Barpali-Bolangir road, the Sohella-Padampur road and the Bargarh-Bhatli-Ambabhona road.

Next in importance comes the Sambalpur-Cuttack road, which passes through Mundher (11 miles) and Jujumara (21 miles), where there are Public Works Department inspection bungalows, and leaves the district in the 25th mile. This road, which is metalled and bridged throughout in the Sambalpur portion is a valuable trade route, being a much more direct route to Cuttack and Angul than the circuitous

Cuttack  
road.

rail journey through Khargpur. The road, which runs from Sambalpur through Rairakhol and Athmallik States, into Angul and through Dhenkanal State into Cuttack, is now a first class route all through. The Rairakhol portion of the road is maintained directly by the State authorities, but the remainder of the road through State territory is maintained through the agency of the Public Works Department.

Sonpur  
road.

The Sonpur road leads from Sambalpur along the eastern bank of the Mahanadi through Dhama, where there is a Public Works Department inspection bungalow, and it leaves the district in the 21st mile, a short distance beyond Lara Sarai, where there is a forest bungalow. There are two unbridged streams on this road, the Maltijor in the 4th mile, and the Jhuljor in the 14th mile, over which the Public Works Department construct temporary causeways in the dry weather. The Maltijor crossing can be avoided by taking the Cuttack road to Maneswar and proceeding from there by the link road which joins the Sambalpur-Sonpur road in the 5th mile, but the Jhuljor crossing near Dhama cannot be negotiated in a heavy flood. This road links up Sonpur State with Sambalpur.

Bargarh-  
Bolangir  
road.

This road takes off from the Sambalpur-Raipur road just beyond the Jira bridge outside of Bargarh and runs for 18 miles through the district. The road is under the control of the Public Works Department and is metalled and bridged throughout. There are inspection bungalows at Barpali and at Charmunda on this road.

Sambalpur-  
Jharsa-  
guda-  
Bhasma  
road.

The Sambalpur-Jharsaguda portion of this road has recently been taken over by the Public Works Department as a link in the new Sambalpur-Ranchi road. The Jharsaguda-Bhasma portion which runs into Gangpur State has been under the control of the Public Works Department and is a fine road bridged and metalled throughout. The Sambalpur-Jharsaguda portion is being gradually improved and it is intended to provide a bridge across the Bheran (or Bonam) river and to construct culverts over some of the minor waterways in order to make this an all-weather road.

Bamra  
road.

This road 16 miles long, which is under the charge of the District Council, takes off from the Cuttack road just after it leaves Maneswar. It passes through Nildungri into the Bamra State. It is bridged and metalled throughout.

Amongst other roads may be mentioned the Bargarh-Bijapur-Padampur road, which carries a very heavy cart traffic from Borasanbar and Patna State, the Sohella-Barpali road, the Bilaspur road via Bhagra and Mura on the east bank of the Mahanadi and the old Ranchi road leading through Permanpur, Gumloi, Jhangerpali and Laida to Suramal, after which it becomes a mere track.

Other  
roads.

The river Mahanadi was formerly the main outlet for the trade of the district, and boat transport is still carried on as far as Sonpur; but since the opening of the railway, river-borne trade with Cuttack has greatly diminished. Boats can also ascend the Mahanadi as far as Arang in the Raipur district, but this route is not much used, the bed of the river being rocky and broken by rapids in portions of its course.

WATER  
COMMUNI-  
CATIONS.

In flood time boats take five days to reach Cuttack from Sambalpur, while the journey to Sonpur lasts one day and to Binka six hours. At other times the length of the journey depends on how often they are stranded on the sand or between rocks, a frequent occurrence soon after the rains, owing to the low depth of water in the river and the numerous rocks cropping up in its bed. The duration of the return journey is much longer. In July and November it takes laden boats 25 days and 21 days respectively to reach Sambalpur from Cuttack, six and five days from Sonpur and five and four days respectively from Binka.

The boats mostly used are *dongas*, *kuslis*, *patwas* and *chaps*. *Dongas* are merely dug-outs, which are sometimes used for passenger traffic down to Cuttack. The other vessels are larger boats poled along by the boatmen and steered by a paddle tied to the stern, which is merely a long pole with a round piece of wood at the end. *Patwas* are long, narrow boats made of *sal* or *bija* planks fastened together with iron nails. They run to a length of 75 to 90 feet, and are used for the conveyance of grain up to the middle of December. They are poled, according to their size, by six, seven or eight men, and cost Rs. 250 to Rs. 450. Boats of this kind hold from 150 to 200 maunds of grain. *Chaps* are merely *patwas* lashed together for the conveyance of cattle and carts, and are only used in flood time. *Kuslis* are similar in build to *patwas*, but broader, and are 45 to 60 feet long. A *kusli* manned by three men usually holds 40 to 50 maunds of

Boats.

grain, and one poled by four men, 60 maunds. The cost is Rs. 130 and Rs. 175 respectively, while the largest *kusli*, which is manned by five men, costs Rs. 200. They ply in mid-stream on the Mahanadi for passenger traffic, up to the end of March, but for the conveyance of grain, up to the middle of February only. About this time the river runs low, and owing to the small depth of water and the rocks, they are steered with considerable difficulty.

When a *kusli* manned by four men is engaged by a merchant, he has to pay the wages of six men, the extra wages being made over to the owner. The rates are :—to Dhama, Rs. 2, to Binka and Turum, Rs. 3, to Sonpur, Rs. 4, to Baud, Rs. 5, and to Cuttack, Rs. 12 per boatman. Each boatman receives for the journey up and down stream  $1\frac{1}{4}$  seers of rice and 1 pice daily, and the man who hires the boat has to pay any extra money spent in extricating it from sand and rocks. The steersmen get 8 annas each extra per stage. They are pilots who know the rocks and currents in their particular length of river, and do not go beyond it. The Sambalpur steersmen go up to Baghra and down to Dhama.

POSTAL  
COMMUNI-  
CATIONS.

The district, under the Superintendent of Post Offices, Sambalpur Division, which includes post offices in the Orissa Feudatory States, contains 84 post offices, and 1,077 miles of postal communication. The value of the money orders issued in 1930 was Rs. 30,29,153, and of those paid Rs. 14,91,752. In the same year, there were 7,165 deposits in the Savings Bank, the total amount deposited being Rs. 5,35,054. There are also 8 telegraph offices in the district.

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

For the purposes of land revenue administration the district is divided into two tracts, viz., the *khalsa* and the zamindaris. *Khalsa* is a convenient term used to indicate land which does not belong to a zamindari, and is not included in a Government reserved forest. Briefly, it means land held by village headmen direct from Government. The area of the *khalsa* in Sambalpur is 1545.6 square miles, of which 816.8 square miles are in the Bargarh *tahsil* and 728.8 square miles in the Sambalpur *tahsil*. The zamindaris are tracts held by intermediary proprietors having a feudal status entirely different from that of zamindars in the rest of the province. A fuller description of the status of the Sambalpur zamindar will be given later in this chapter, and it will be sufficient to state here that he holds his land on the payment of a feudal tribute called *takoli*, and that he stands halfway between the feudatory chiefs whose territory is not British and the ordinary proprietors of villages in British districts.

**Khalsa  
AND  
ZAMINDARIS.**

There are 16 zamindaris in the district with a total			
Zamindaris.	Square miles.		area of 1,791 square miles, including 1,589 square miles of surveyed village lands and 202 square miles of unsurveyed forests. The marginal statement shows the names and areas of the different zamindaris, of which Borasambar lies to the extreme south-west of the district, those
1. Borasambar	...	841	
2. Barpali	...	98	
3. Bijepur	...	83	
4. Ghes	...	40	
5. Bheran	...	33	
6. Knarsal	...	28	
7. Paharsirgira	...	17	
8. Mandomahal	...	7	
9. Patkulanda	...	6	
10. Kolabira	...	278	
11. Rampur	...	149	
12. Rajpur	...	86	
13. Kodabaga	...	29	
14. Machida	...	10	
15. Laira	...	41	
16. Garh Loisingh	...	95	

numbered 2—9 in the Bargarh plain, and the remainder in the Sambalpur *tahsil*. Most of the estates are situated in the hilly tracts which fringe the open plain of the *khalsa*, but several, notably Barpali and Bijepur, occupy portions of the



best cultivated area in the district; while the other estates in Bargarh lie in or close to the plain and are almost as closely cultivated as the neighbouring *khalsa* tract. They differ widely in importance, Patkulanda having an area of only 6 square miles and consisting of a few villages, whereas Borasambar has an area of 841 square miles and was once one of the Garhjat States, most of which are now feudatory.

REVENUE  
HISTORY  
OF THE  
KHILSA.

Under native rule the revenue of the Rajas was obtained from the customary rents and revenues payable in the *khalsa* or State lands, from the quit-rents paid by certain privileged estates, and from the tribute paid by feudal zamindars. In the *khalsa* the village headmen, called *gaontias*, were responsible for the payment of a lump sum assessed on the village for a period of years according to a lease which was periodically revised and renewed. The amount of the assessment was recovered from the village cultivators, and the headmen were remunerated by holding part of the village area free of revenue. The headmen were occasionally ejected for default in the payment of revenue; and the grant of a new lease was often made an opportunity for imposing a fee (*nazarana*), which the *gaontia* paid in great part from his own profits, and did not recover from the cultivators. The cultivators were seldom ejected for default in the payment of revenue, but they rendered to their *gaontias* a variety of miscellaneous services known as *bethi begari*.

Not all the land, however, was administered under this system, for it was the policy of the native rulers to avoid direct management of the outlying parts of the district. They, therefore, not only left undisturbed those Gond and Binjhal chieftains whom they found in possession, but assigned some tracts in perpetuity to cadets of the Raja's family, and sometimes farmed more remote tracts for terms of years. Certain of the zamindars were locally known by the title of *garhtia*, i.e., literally a fort-holder, and this title was also given to men whose position was merely that of revenue-farmers. Many villages were, moreover, alienated by means of other grants, such as *birtia*, by which the post of *gaontia* of a village was held by a family of Brahmans, who divided the village lands among themselves, often in very minute shares. Other villages were assigned for the maintenance of Brahmans and temples, being known as *debottar* and *brahmottar*; or large grants called *sason* were

made, i.e., a tract of land was given out in shares to different families of Brahmans. Lastly, there were so-called *kumari* grants, where villages were held rent-free by members of the Raja's family as a maintenance assignment. In these circumstances, it is not surprising that the land revenue of the *khalsa* was small, amounting in 1849, when Sambalpur was finally annexed by the British, to only one lakh of rupees, nearly a quarter of which was alienated.

When the British assumed the administration, a number of short-term settlements were made, and several sweeping changes were carried out. The levy of *nazarana* was discontinued, a large proportion of the revenue assignments were summarily resumed, and all holders of *brahmottar* and *debottar* grants were made liable to pay half the revenue assessable. In 1857 the Mutiny broke out, and for five years the country was infested by bands of marauders under Surendra Sai, who was joined by nine at least of the zamindars. These disturbances had an important effect on the revenue administration of the district; for it was owing to them that the *gaontias*, or hereditary managers and rent collectors of villages, were not given proprietary rights, in accordance with a promise made in 1862 on the transfer of the district to the Central Provinces. In that year a proclamation was issued notifying that there would be a new settlement, which would hold good for 20 or 30 years, so as to encourage the *gaontias* to improve their villages, and that proprietary rights would be conferred on all *gaontias* who, on enquiry, might be found entitled to them. All *gaontias* on whom such proprietary rights were conferred would be owners of their villages, and would have a heritable and transferable right in them. This proclamation was confirmed by the Chief Commissioner, Sir Richard Temple, in 1863.

The protracted disturbances caused by the adherents of Surendra Sai, however, prevented any real progress being made with the survey, and in the meantime the local officers represented that the system of settlement followed in other districts was not suited to the circumstances of Sambalpur. Final orders were issued in 1872, under which the policy of Sir Richard Temple was completely changed, and it was decided that the district should be settled on an entirely different system to that followed elsewhere. The basis of this system was the maintenance, as far as possible, of the

existing relations of the *gaontias* to their *raiya*ts and to the Government. The *gaontias* were practically to remain *thikadars* or farmers of their villages. The *raiya*ts were secured in the possession of their holdings, without rights of transfer so long as they paid the Government revenue assessed on their land, the whole of the revenue paid by them being collected and rendered to Government by the *gaontias*. The latter were given proprietary rights in their *bhogra* or home-farm lands, and were allowed to hold them free of revenue up to a maximum (in ordinary cases) of one-fourth of the revenue paid by their *raiya*ts. The custom under which they were entitled to demand unpaid labour (*bethi begari*) from the *raiya*ts at certain times was left intact, and they were also permitted to enjoy the rental on new lands broken up during the currency of the settlement, subject to a stipulation regarding the rates to be charged.

The settlement conducted on these principles was concluded by Mr. A. M. Russell in 1876 and was sanctioned for a term of 12 years. Its effect was to raise the annual rental of the *khalsa* villages from Rs. 89,797 to Rs. 1,10,414, giving an average rent-rate of 6 annas per acre; but it appears from an estimate of the cultivated area that the rental actually imposed was not more than 5 annas per acre. The assessment was admittedly light, but cultivation was only beginning to recover from the anarchy caused by Surendra Sai's rebellion, and the people, though accustomed to contribute to the State large amounts of grain and labour, were little accustomed to the use of cash and found a rent of a few rupees not always easy to raise.

On the expiry of this settlement, the district was again settled by Mr. Nethersole between 1885 and 1889, and the assessment of the *khalsa* was raised to Rs. 1,52,406, giving an average rental of 5 annas 5 pies per acre. There were several noticeable features about this, the first regular settlement of Sambalpur. For the first time a cadastral survey of the *khalsa* was carried out, the reassessment of the land revenue being conducted on *raiya*twari principles. The assessments, moreover, were based on the soil-unit system described in Chapter VIII. The *gaontias* were now allowed, in cash or in rental value, a sum equal to a fourth of the revenue paid by the *raiya*ts. At the same time, limitations were placed on the demand of *gaontias* for *bethi begari* or free labour; and it was provided that *raiya*ts might

commute at reasonable rates. The maximum demandable from each *raiyat* was limited to two ploughs with bullocks and men for one day and to two field labourers for one day, while the commutation rates were fixed at 4 annas for bullocks and men and  $1\frac{1}{2}$  annas for a labourer. Steps were also taken to constitute village fuel and fodder reserves, an area being set apart for this purpose in most villages from the uncultivated lands constituting the property of Government.

The settlement of 1885--9 was, owing to the low incidence of the rents imposed, sanctioned for a term of 14 years and expired in 1902-3. A resettlement was commenced in 1902 and carried to completion in 1906 by Mr. F. Dewar, I.C.S. The result was to increase the net revenue of the *khalsa* area to Rs. 1,71,992 for a period of 20 years, that being the term fixed for the currency of the settlement. The revenue paid by the zamindaris was Rs. 25,720, and the total amount realizable was, therefore, only Rs. 1,97,712. The gross revenue of the district, as then constituted, including that retained by assignees, amounted, however, to Rs. 2,23,879, so that over one-tenth of the revenue was intercepted by zamindars, *talukdars* and other assignees.

In 1921 the fourth settlement of the district was begun with Mr. H. Macpherson as Settlement Officer, who was soon succeeded by Khan Bahadur Muhammad Hamid by whom the operations were brought to a close in March 1926. The settlement, which was made on the same lines as those adopted in the previous settlement, has resulted in increasing the land revenue from Rs. 2,00,305, the figure at which it stood immediately before the settlement, to Rs. 3,04,080. The settlement has been sanctioned for a period of 20 years.

Considering the area of the district, the amount obtained by Government in the form of land revenue is moderate, owing to the alienations made before it came under British rule and also in the early days of British administration. "From 1817 to 1849," writes Mr. Dewar, "the throne was held by three Rajas and a Rani. Throughout this period, although British influence prevented Maratha aggression, there was constant internecine strife between the recognized rulers and pretenders to the Raj. These disturbances were at their worst under the Rani Mohan Kumari Devi, who

INCIDENCE  
OF REVENUE.

succeeded in 1827. To quell rebellion and to reward her adherents she alienated much of the land revenue of the State, and in excessive piety also parted with much land to priests and temples. Religious grants had been common enough before her accession, but they were never before so lavish. Under the last Raja, Narayan Singh, disturbances continued, and with them continued the alienation of estates. Later still, after the Surendra Sai rebellion, the British Government dealt very leniently with the aboriginal chiefs who had taken arms, and restored them to their estates. Further alienations were necessary to reward its own adherents. These grants have very greatly complicated land tenures and have reduced the revenue of Government."

MAIN-  
TENANCE OF  
LAND  
RECORDS.

For the maintenance of land records, there is a Land Records Department, controlled by a Sub-Deputy Collector under the Deputy Commissioner, and consisting of two grades of officials, viz., Revenue Inspectors and *patwaris*. The *patwari* is the village surveyor and accountant, and his office is an ancient one, but he is now a paid and trained Government servant, instead of being a dependant of the landowner as formerly. There are at present eight Revenue Inspectors, each in charge of a number of *patwaris*, of whom there are 54 in the district. The duties of the revenue inspectors consist in superintending the *patwaris* under them, giving them instructions on survey, and testing the village records and maps prepared by the *patwaris*. Formerly the *patwaris* used to prepare each year the *tabdilāt*, or list of changes based on the record-of-rights in that section of their circle in which the maintenance operation was due that year; and for this purpose, every *patwari's* circle was divided into three sections in which the maintenance operation was taken up by rotation. The *tabdilāt* has since been replaced, as per Government notification no. 10006—VII-3-R., dated the 3rd November 1930, by the Mutation Register, which will be written up by the *patwaris* at the request of the parties concerned on payment of a prescribed small fee. For this purpose, each *patwari's* circle is being divided into two sections, in which the biennial mutation of the record shall be taken up annually by rotation; and the mutation will be effected by—

- (a) entries made in the mutation register, or changes that affect the *khatīān*, and
- (b) corrections in the village map.

The other duties of the *patwaris* include writing the rent receipt books every year, reporting the absence of village service-holders, and the non-maintenance of *deraghars* and village records. They report encroachments on communal lands, and the deaths of proprietors of villages in their respective circles. They also render help in the general administration of the village.

In each village, there is a *lambardar gaontia*, who is responsible for the collection and payment of the Government revenue. He is appointed by the Deputy Commissioner, and is charged with the management of the village, in which he is assisted by a *panchayat* consisting of four *raiya*ts of the village elected by their fellow *raiya*ts.

The feudal tenures called zamindaris appear to have originated in several ways. Ten, viz., Kolabira, Machida, Kodabaga, Laira, Loisingh, Kharsal, Paharsirgira, Bheran, Patkulanda and Mandomahal, are owned by Gonds and are believed to represent fragments of the ancient Gond Raj, which once extended over a large area in the Central Provinces. The smallest of them, Patkulanda, appears to have been created by an assignment of part of the Bheran zamindari to a younger brother. Two, Borasambar and Ghes, are owned by Binjhals, and the fact that the zamindar of Borasambar gives the *ticca* to the Raja of Patna on his accession appears to show that his possession of the country dates back to an ancient period. Ghes was originally an appanage of Borasambar, having been formed by partition or assignment. The zamindaris of Rajpur and Barpali are held by Chauhan Rajputs, offshoots of the family of the Raja of Sambalpur, from which the country escheated to British rule. The zamindari of Bijepur, which is held by a Kulta, was created in 1841 by the Raja of Sambalpur in favour of one Gopi Kulta for loyal service.

REVENUE  
HISTORY  
OF THE  
ZAMINDARIS

Whatever their origin may have been, it appears that before the district came under direct British administration, while it was under the rule of the Rajas of Sambalpur, the zamindaris were service tenures held on payment of a small tribute called *takoli*, subject to the proviso that the proprietors were bound to render military service when called upon. When the district escheated to the British, those zamindars who held in perpetuity continued in the enjoyment of their tenures on payment of their existing *takoli* and were directed

to perform police duties instead of rendering military service. During the rebellion of Surendra Sai (1857—62) nine of the zamindaris, viz., Kolabira, Kodabaga, Ghes, Paharsirgira, Patkulanda, Rampur, Bheran, Kharsal and Mandomahal, were confiscated in consequence of their proprietors having revolted, but were restored on the proclamation of amnesty in 1859.

When the settlement of 1876 was undertaken, it was decided that the circumstances of each estate should be considered separately and the assessment of each fixed with regard to its previous history and present condition. A summary enquiry was accordingly made into the circumstances of each zamindari, and its payments to Government were readjusted. No *sanads* were given, as it was ruled by the Chief Commissioner that it was desirable to make detailed enquiries into subordinate rights in these estates, and in the absence of such enquiries it was impossible to define the relations of the zamindars with their *gaontias* and *rai-yats*. At the next settlement (1885—89) the assessment was based on existing assets, and the zamindars were left to extract what they could in the way of rent enhancement from their tenants until the next settlement, by which time it was expected that the resurvey in progress would be completed. It was also ruled that no *sanad* should be given, but that a *wajib-ul-arz* or village administration paper should be framed in two parts, the first defining the zamindar's rights and liabilities as against Government, and the second the relations between himself and his tenants. The rents of the tenants are now fixed, and recorded at settlement. At Mr. Dewar's settlement the *takoli* payments from the zamindaris were increased to Rs. 25,720 and at the present settlement they have been raised to Rs. 59,460.

These payments have gradually increased owing to the resumption by Government of the semi-independent powers formerly exercised by the zamindars. When the district escheated to the British, the zamindars were responsible for the police administration in their estates, and at the settlement of 1876 police powers were nominally left to them, their *takolis* being fixed at an exceptionally low rate, in consideration of services rendered. Their services, however, had become more and more nominal from year to year, especially in the smaller estates which were surrounded by *khalsa* villages; and it was felt to be an anomaly that they

should be isolated from the ordinary police arrangements of the district. Accordingly, in 1888, Government, availing itself of the opportunity afforded by the revision of settlement, resumed the police administration in 12 of the smaller estates, viz., Ghes, Bheran, Kharsal, Paharsirgira, Patkulanda, Mandomahal, Rajpur, Loisingh, Laira, Machida, Kodabaga and Rampur. The increased expenditure entailed by the employment of district police was at the same time recouped by a rateable increase of the zamindar's *takoli*. Four of the larger and more important estates, viz., Borasambar, Barpali, Bijepur, and Kolabira, were excluded from these arrangements, owing mainly to their remoteness and to the difficulty and cost of extending the ordinary police system to them. In 1890, however, the ordinary police jurisdiction was extended to Borasambar, then under the management of the Court of Wards, the cost being added to the land revenue *takoli*; and in 1892 the same measure was carried out in the case of the remaining zamindaris. Excise income was still enjoyed by the zamindar of the Borasambar estate, but this arrangement having been ruled by the Government of India to be in conflict with the general law, steps were taken to resume the excise administration on the basis of an equitable compensation. The zamindars were allowed to retain, and still retain, the management of the forests on their estates, and, as explained in Chapter V, pay revenue for them.

On the question of *takolis*, Mr. Dyer writes as follows in his *Introduction to the Land Revenue and Settlement Systems of the Central Provinces*: "Of this full assessment only a fraction, usually a small one, was taken in the past as the *takoli* or quit revenue to be paid to Government, the percentage of the incidence of this *takoli* on the *kamil-jama* varying according to the circumstances of the zamindari. The Government of India, however, in 1897 declared on reference regarding the Chindwara *jajirs* that it should be made clear 'that the present nominal assessments have no permanency attached to them and that Government will eventually demand a substantial share of the assets,' and this policy is being gradually followed at resettlement." Acting on this policy, Government has fixed the *takoli* at 40 per cent of the *kamil-jama* in the case of the four zamindaris of Borasambar, Barpali, Bijepur and Rajpur and at 50 per cent in the case of all the other zamindaris. The *kamil-jama*, it may be explained, is the full assessment which the zamindar



would pay if he had not a semi-feudal status. It is ascertained by taking 60 per cent of his total assets as calculated by adding up the rents or rental valuation of all cultivated lands (including *sir* and service land) and the zamindar's *siwai* income, i.e., his income from forests, fisheries, ferries, grazing dues, etc.

LAND  
TENURES.

The following account of the land tenures of the district is extracted, with some condensation, from Mr. Dewar's Settlement Report, in which it is explained that they have in some cases only recently crystallized, or are still crystallizing, into legal existence; and that the definitions given are based on executive orders which have been more or less tacitly accepted by the people, and on a very few judicial rulings, but depend largely upon accepted custom. The proprietary tenures are six in number, viz., (1) zamindari, (2) *malguzari*, (3) *gaontiahi*, (4) *bhogra-bhogi*, (5) *malik-makbuza*, and (6) proprietorship of a *brahmottar* plot.

Status of  
zamindars.

The zamindar of Sambalpur stands halfway between the chief of a Feudatory State, who pays tribute to the British Government, and the ordinary proprietor of a *khalsa* village, who pays a portion of his assets as land revenue. His tenure is not laid down in any Act, but is expressed in the *wajib-ul-arz*, or administration paper, accepted by him at each settlement, which is amplified, where its terms are doubtful, by the definite orders of Government. Briefly, the legal status of the feudal zamindars is that they are proprietors of estates which are impartible and non-transferable except to heirs, who are approved by Government. Each estate is held by the zamindar only on terms, and he may be dispossessed in case of continued gross mismanagement. But no permanent dispossession of a zamindar has actually occurred in Sambalpur, even after many of them took arms against the British Government in 1857. On the other hand, the right of the executive Government to determine succession has been enforced, and the impartibility of estates has been insisted upon. No person other than the zamindar has been recognized as a proprietor of land within a zamindari or has successfully contested his claim to proprietorship. The one exception to this rule is that of the sub-zamindar of Garh Loisingh, locally known as the zamindar of Jujumara. In this case a younger branch of the zamindar's family established itself separately by clearing land and settling villages.

in the Loisingh hills, and was recognized at the settlement of 1885—89 as having sub-proprietary rights. Besides ordinary headmen or lessees, there are in the zamindari estates many *muafidars* or assignees, relatives or former servants of the zamindar, who have enjoyed long uninterrupted possession, but they have not been recognized as proprietors or proved their claims to be proprietors.

Though nominally at liberty to manage their own villages as proprietors, the zamindars now enjoy this right only in a curtailed form. It was the former custom of a zamindar to receive in annual payment only the rents of the tenants, which were handed over in cash by the lessee (*thikadar*). The latter made large profits from his home-farm, always the best land in the village, which was largely cultivated for him by the free labour of tenants. His profits were out of proportion to the annual lease-payments, but at each renewal of his lease he had to pay a considerable sum, usually as a renewal fee (*nazarana*). This system led to abuse, for some indebted zamindars enhanced the *nazarana* excessively, and ousted aboriginal lessees freely in favour of rich Hindu bidders. In 1888 legislative action was taken to protect the lessees, a status of protection being granted to all who could prove long possession and fair improvement of the land. The tenure was to be heritable and not transferable, and the annual payment was to be determinable by a revenue officer. The conditions of this tenure were repeated in the amended Land Revenue Act of 1898, and this action has prevented zamindars from ousting the protected lessees and from increasing their payments unduly.

Lessees  
in zamin-  
daris.

In most of the estates many villages are held free of revenue by persons who are either relations of the zamindar or former servants. Usually no occasion now exists for rendering that class of service in return for which enjoyment of the villages was originally granted, and the zamindars naturally desire to resume the grants, but the question has not been tested in the Courts. At Mr. Dewar's settlement amicable arrangements were sometimes made, the compromise most usually effected being that the assignees should continue to hold free of revenue as against the zamindar, in so far as his own income was concerned, but should pay a proportionate share of the payment made by the zamindar to Government. The resumption of *muafi* grants by zamindars was not an acute question at last settlement.

Assignees  
in zamin-  
daris.

**Malguzari  
tenure.**

The *malguzars* of Sambalpur consist of certain estate-holders who, for services rendered to the native rulers or to the British Government, held their estates revenue-free, or paid only nominal quit-rents, while other such estates were assigned as religious grants to Brahmans at the time of solar eclipses or other occasions. The occupants were usually able to show grant deeds, the wording of which was held to establish their claim to a full proprietary tenure, and were accordingly recognized by the Government of India as proprietors in 1892. The orders then passed have had the effect of giving full proprietorship to the *malguzars* in villages held by them directly. In villages held by *gaontias* under them they have, so long as the *gaontiahi* rights intervene, only a latent proprietary interest; and it has been decided, by orders passed in 1904, that the *gaontias* shall pay the usual cesses on their home-farm valuations, and that the *malguzars* shall make up the difference between this and the Government demand out of their own pockets.

**Gaontiahi  
tenure.**

Enquiry has shown that, under the rule of the Rajas of Sambalpur, *gaontias* or village headmen had no proprietary rights in their villages, and that though they claimed the right of hereditary succession, their claim had never been recognized; that they held on short term leases, to the renewal of which they had no intrinsic right; that on their renewal heavy *nazarana* fees were levied; and that cases not infrequently occurred in which a *gaontia* of long standing was ousted from his village to make room for a man who outbid him in the offer of *nazarana*. But although no legal right on the part of the *gaontia* to his village was ever recognized, he had, according to the notions of the people, a strong moral claim to remain in possession, so long as he paid the revenue assessed on it; and no native Government could afford to disregard this claim generally and to oust *gaontias* wholesale. As already stated, soon after the British annexation, it was decided that the *gaontias* should be given proprietary rights in their villages, but owing to the disturbances which followed in the wake of the Mutiny, and the consequent delay in the resettlement of the district, the policy of converting village headmen into proprietors began to be seriously doubted. The original orders were then considerably modified, and the village farmers were left in that position, but were granted proprietary rights in their home-farms.

The rights of a *gaontia*, who is also *lambardar* and *mukaddam* of his village, as habitually exercised and sanctioned by the ordinary practices of the Civil Courts, include—

- (1) proprietorship and free right of alienation of the home-farm;
- (2) the right of management over the whole village and undisturbed possession of it, so long as the Government revenue demand is fully and promptly paid;
- (3) the right of alienating the whole village or a share in the village, if accompanied by a transfer of home-farm land.

A fuller account of the rights and duties of the *gaontia* in relation to the *rai-yats* and to Government, is contained in the Settlement *wajib-ul-arz*.

Just as there are in proprietary villages superior and inferior proprietors, so there are superior and inferior (*shikmi*) *gaontias*. The rights of the latter are exactly the same as those of ordinary *gaontias*, except that they pay their village assessment to the superior *gaontia* instead of to Government, and that usually they also pay him *malikana*, or a sum which represents a share in the cultivating profits of the home-farms. In a large number of *khalsa* villages dual rights of *gaontia*ship are exercised, and in all cases it is the inferior *gaontia* who is the real village manager, and who bears the responsibility of rent collection.

Though the legal status of the *gaontia* in the *khalsa* area is entirely different from that of a *malguzar*, the practical differences are not very great. In some ways the *malguzar* has the better of the *gaontia*. The former, as proprietor of his waste land, may sell timber; the *gaontia* may not, as he is only a trustee on behalf of Government, responsible that the village forests are used for village needs. The assessment paid by the *gaontia* is also heavier than that of the *malguzar*. The latter pays from 45 to 60 per cent of the total valuation of his village. The *gaontia* receives, in revenue-free home-farm land or in cash, only 25 per cent of the rents paid by *rai-yats*. The village service land is held free of revenue, and the percentage actually paid by the *gaontia* on the total valuation of his village is usually about 76 per cent. Owing to the

lightness of assessments in Sambalpur, this difference is not yet important, and in any case it is partly counterbalanced by the fact that the *gaontia* has no assessment to pay on his miscellaneous receipts and that he pays only about half of the cess taken from the *malguzar*. The rates of the cesses do not differ, but the *gaontia* pays them on the valuation of his home-farm, while the *malguzar* pays on his assessed revenue, or in revenue-free villages, on his *kamil-jama*.

*Bhogra-bhogi*  
tenure.

The tenure called *bhogra-bhogi* connotes proprietary rights exercised in small parcels of land, and not in entire villages. The usual history of the tenure is that, at the private partition of *khalsa* villages among various branches of a *gaontiahi* family, the senior branches divided among themselves the principal part of the home-farm and took over all the management of the village. They allotted to junior or illegitimate branches plots of home-farm land, the understanding being that these recipients relinquished all claim to share in village management, and that, on the other side, the *gaontias* relinquished all right to interfere in the disposal of the *bhogra-bhogi* plot. The right of transfer of such plots has been frequently exercised.

*Malik-makbuza*  
tenure.

*Malik-makbuza* is a name given to *bhogra-bhogi* lands held by *malguzars*. The proprietor of such plots can sublet without creating occupancy rights, and has the same independent right of transfer as the proprietor of *bhogra-bhogi* land. There are only 13 such tenancies in the district, viz :—

Serial no.	Hold- ing no.	Name of village where situated.	Area.	Name of <i>malik-makbuza</i> .
1	2	3	4	5
			Acres.	
1	7	Burla, p.-s. Sadr ..	14.09	} Satyanand Pati and Madan Pati, sons of Lakanath Pati.
2	8	Ditto ..	13.86	
3	13	Chakarkend, thana Bargarh.	18.07	Musemmat Rukani, wife of Durjodhan Kulda.

Serial no.	Holding no.	Name of village where situated.	Area.	Name of <i>malik-makbuza</i> .
1	2	3	4	5
			Acres.	
4	14	Chakarkend, thana Bargarh.	21.94	Musammat Chanda Rathiani, wife of Jogi Rath.
5	15	Ditto ..	18.52	Purusotam Pujhari, son of Dibakar Pujhari, on behalf of Baidyanath Mahadeb.
6	16	Ditto ..	9.98	Jujesti Mahapatra, son of Rama Mahapatra, on behalf of Baidyanath Mahadeb.
7	17	Ditto ..	10.99	Gangadhar Mahapatra, son of Keshab, on behalf of Baidyanath Mahadeb.
8	18	Ditto ..	24.88	Sadashib Gaontia, son of Baidyanath Kulda.
9	19	Ditto ..	23.58	Shyamasundra Gaontia, son of Baidyanath Kulda.
10	2	Bardol, thana Bargarh.	6.27	Jadab Barik, son of Pati Barik.
11	3	Ditto ..	12.26	Dasarath Barik, son of Chandra Barik.
12	4	Ditto ..	10.33	Sanuriya Barik, son of Satyabadi Barik and five others.
13	272	Bargarh ..	1.38	Gangadhar Parihari, on behalf of Jagannath Mahapravu.

*Brahmottar* lands consist of plots granted in perpetuity to Brahmans and others. It has been ruled that the tenure is a proprietary one, and that the holders are entitled, on the resumption of the revenue, to have a proprietary sub-settlement made with them. Their land not being village home-farm, every tenant holding from them becomes by the payment of rent an occupancy tenant. *Brahmottar* lands.

**Debottar  
lands.**

The incidence of *brahmottar* tenures are distinct from those of *debottar* tenures, i.e., plots set aside under native rule for the support of temples. The latter, having been given to no individual person, have been held to be non-proprietary. When their revenues are resumed, which usually occurs when the priests of a temple alienate the land, the transferee is assessed merely as an occupancy tenant, and his rent is included in the *raiya* payments of the village.

**Tenancy  
rights.**

With the exception of tenants in possession of service holdings and those servants of zamindars who hold tenancy land in return for service, all tenants, not being sub-tenants, of land which is not home-farm, have occupancy rights. But there is a legal distinction between the *raiya* of an ordinary *gaontiahi khalsa* village and the occupancy tenant in one of the zamindari or *malguzari* estates. The former is a *raiya* of Government, as well as an occupancy tenant of the landlord *gaontia*. The latter, even if he holds in a *gaontiahi* village, is merely an occupancy tenant. Another practical distinction is that the tenant of a proprietary estate does not pay the road, school and post office cesses which fall on the Government *raiya*. Tenants, again, in purely *raiya* villages, of which there are eighteen in the district, are in a different position. Most of these villages are mere jungle clearings, which have, at various dates, been settled with managers who are not *gaontias*, or proprietors of their holdings, and get merely a drawback on the amount of village rental collected. The *raiya*s of these villages are Government *raiya*s only, not occupancy tenants of a landlord. One of the most important incidents of an occupancy tenancy in Sambalpur is that the tenancy is not transferable.

**Service  
holdings.**

Most of the service holdings are in the possession of the village watchmen, i.e., the *jhankar* and the Ganda. The incidents of these tenures will be described in the next chapter under the head of "Village Police," and it will suffice here to say that the land held by them is exempted by Government from assessment up to a maximum valuation of one-eighth of the *raiya* rental paid by the village. Other service holdings are those of the *negi* or clerk, *kumhar* or potter, *lohar* or smith, *nariha* or herdsman and water-carrier, *bhandari* or barber, and *dhobi* or washerman. There are now few *negi* holdings, but the other village servants mentioned are found in most of the larger and older villages. The areas

held by them are small and are free from assessment during the term of the settlement.

The ordinary forms of sub-tenancy in both *raiya*ti and *Sub-tenancies*.  
*bhogra* land are—

- (1) usufructuary mortgages,
- (2) holdings for two or three years on *chirol*, i.e., with the sub-rent paid in full in advance,
- (3) holdings on *bhagel* terms, by which half of the gross produce is handed over to the lessor,
- (4) service sub-tenancies, and
- (5) some few cases of land given out on an annual cash sub-rent.

Mr. Hamid has not given any statistics in his Settlement report regarding the extent to which land is mortgaged and sublet, but Mr. Dewar's report shows that in the *khalsa* area 12,614 acres were sublet on *chirol* or by annual sub-lease for payments aggregating Rs. 18,780 per annum. The rate is Rs. 1-8-0 per acre, or  $4\frac{1}{2}$  times the average rate of Government rent. In all, 9,663 acres were held by usufructuary mortgages in lieu of interest (at a usual rate of 25 per cent) amounting to Rs. 38,950, or Rs. 4 per acre. The land sublet for cash is usually of the poorest class, and it is not the best land that is mortgaged. Among other sub-tenants may be mentioned the sub-tenants of *bhogra* land, who have now secured what is practically an occupancy right by agreement with the *gaontias*, and the co-sharers of *jhankars*, who generally belong to branches of the *jhankar's* family and are in possession of part of his service holding as sub-tenants.

The following account by Mr. Dewar of the relations of landlords and tenants is of interest :—“ The patriarchal relation of the *gaontia* or headman towards the *raiya*ts is in its essentials still maintained, and there is little direct opposition between landlords and tenants as such, except in the comparatively rare cases where a rich man has acquired several villages and attempts to manage them all without the intervention of resident inferior *gaontias*. *Gaontias* in general have shown great moderation in the use of their power under section 46 of the revised Tenancy Act. In the great majority of cases, they have been willing to accept a comparatively small percentage of the purchase-money when

RELATIONS  
OF LAND-  
LORDS AND  
TENANTS.



transfers occur between *rai-yats*, and have been restrained by public opinion and traditional custom from attempting to enforce their claim in full to the land transferred. They have, indeed, of late years joined to some extent in the movement by which the lower classes of tenants have lost their holdings or part of their holdings. No statistics were given at last settlement of the area of occupancy land held by *gaontias* in addition to their proprietary home-farms, but from an examination of village records I have found it large only in a few tracts. They now hold in the *khalsa* area 46,521 acres or 9 per cent of the total *rai-yati* land. Much of this, however, has not been acquired from tenants, but has been newly broken from waste. In any case, the extension is not a large one, and the land is almost invariably cultivated directly and not sublet. I am inclined to attribute these satisfactory relations to the balance maintained between the powers of the *gaontias* and those of the *rai-yati* body. In almost every case the former have home-farms large enough to support large families and yet provide ample savings. But in rice-country it is difficult to cultivate large areas directly, unless a cheap and ample supply of labour is forthcoming at critical seasons. In rural tracts there is no such supply, and the landlords have to depend on the free labour provided by *rai-yats*. If the latter have grievances in common, they can withhold or at least delay their help, and the commutation money which the *gaontias* can afterwards recover by expensive litigation is poor compensation for the loss of a harvest.

“ That it is lack of power rather than of will which restrains landlords from encroaching on the tenancy area is proved by the zeal they have shown in re-extending direct hold over their home-farms. These, as I have noted, are large. In the last generation it was not unusual for a *gaontia* with a small family and no ready access to profitable markets to give out plots of his home-farm on perpetual leases. For these he took large lump sums and fixed very light annual rents. Since the rise of prices every such case has been scrutinized, most of them have been brought before the Civil Courts, and, by means not always scrupulous, possession of much of the alienated land has been resumed.

“ The chief subjects of village disputes have for some years been water-rights and rights in the common land which formerly grew sugarcane. These are closely related. It is

owing to the rise in rice-profits that irrigation tanks are not now habitually reserved for sugarcane irrigation on common land during the hot weather. In this respect, tenants as a body have, I think, suffered by the change of custom. They get for their rice crop much less water than goes to the nearer land of the *gaontia*, and they now have to irrigate their cane-fields expensively from wells. The former grievance is loudly voiced in years of short rainfall. But it is a fact that the burden of maintaining the public tanks in repair has fallen more on the *gaontia*, and that the old custom of subscription is shirked by the *raiya*ts."

Khan Bahadur Muhammad Hamid writes in the last settlement: "The relations between landlords and tenants are, on the whole, not so good as they were 20 years ago. The *raiya*ts' chief grievances are that the landlords are becoming more and more rapacious in demanding *nazaranas* for consenting to the *raiya*ts' transferring their lands or reclaiming new fields from the waste. An active cause of strained relations between landlords and tenants is the *gaontia*'s own dissensions with his *hissadars* (co-sharers) which invariably result in the creation of two factions amongst the *raiya*ts."

In spite of these disturbing causes, the friction between landlord and tenant is comparatively slight. A satisfactory feature is the almost entire absence of rent disputes due to the local system under which each tenant possesses a rent receipt book, the entries in which, both on the demand and the credit sides, are written up by the village *patwaris*. Mr. Dewar found in 1906 that *gaontias* held 46,521 acres of *raiya*ti land, or 9 per cent in the *khalsa* area. The Deputy Commissioner reports that they now hold only 28,004 out of a total of 549,624 acres of occupancy holdings in the *khalsa*, i.e., 5.1 per cent. With regard to the *nazarana* demands, Government in notification no. 191-S—110-R., dated the 12th May 1927, has prohibited the taking of *nazarana* in cash or kind for the occupation of waste land in a large number of *khalsa* villages. The real solution will probably be found in the growing strength of the tenants to resist extravagant demands made by the landlords.

The following extract from the last settlement report gives the latest orders of Government on the subject of the rendering of *beth begar* or free labour:—" *Beth begar* is the free labour *Beth-begar*

supplied by tenants according to old custom for ploughing and harvesting of the *bhogra* or *sir* lands of the village, or if there be no such lands in the village, for the ploughing and harvesting of the *bhogra* or *sir* lands of another village of the same landlord lying within a radius of three miles. The rate of *beth begar* generally recorded at last settlement was ploughing for one *bel* (half day) and harvesting for two *bels* (i.e., one whole day) during the year per *raiya*t having one plough. *Raiya*ts having more than one plough were generally liable to render double this amount of *beth begar*. This free labour can be employed by custom only on *bhogra* or *sir* land. The area of *bhogra* land is fixed for ever, and there has not been much increase in the area of *sir* land. There has therefore been a general tendency with the extension of cultivation and the increase in the number of *raiya*ts to do away with the increased liability for *beth begar* of *raiya*ts having more than one plough. This was recognized and in the new *wajib-ul-arz* it has been laid down that 'every *raiya*t, except those who have no plough, is to render one plough for one *bel* and one sickle for a day of two *bels*'. The *beth begar* is commutable at the option of the *raiya*t into a cash payment of 6 annas for ploughing for one *bel* and 3 annas for harvesting for two *bels*.

"This does not press at all heavily upon the *raiya*ts and very few cases of abuse of this institution or oppression in connection with it were brought to light. As a rule the *raiya*t prefers to render the service instead of paying the commuted value."

## CHAPTER XII.

## GENERAL ADMINISTRATION.

THE district forms part of the Orissa Division, and is in the charge of a Deputy Commissioner. For general administrative purposes, it is divided into two subdivisions or *tahsils*, with headquarters at Sambalpur and Bargarh. The Sambalpur *tahsil* is under the direct control of the Deputy Commissioner, who is usually assisted by a staff of four Deputy Collectors, three first class magistrates, and one magistrate of the second or third class, and two Sub-Deputy Collectors. One of the Deputy Collectors is appointed Subdivisional Officer, and the Sub-Deputy Collectors are designated Tahsildar and Additional Tahsildar. The Bargarh *tahsil* is in the charge of a Subdivisional Officer, who is a Deputy Collector stationed at Bargarh, assisted by three Sub-Deputy Collectors, designated Second Officer, Tahsildar and Additional Tahsildar. For the administration of justice, the district is included within the jurisdiction of the District and Sessions Judge of Manbhum and Sambalpur, with headquarters at Purulia, and the civil judicial staff consists of a Subordinate Judge and one Munsif at Sambalpur, and one Munsif at Bargarh. Prior to the 9th March 1910, the district was included within the jurisdiction of the District and Sessions Judge of Cuttack.

ADMINISTRATIVE  
CHARGES AND  
STAFF.

The reserved forests constitute two forest divisions, called the Sambalpur East and Sambalpur West Divisions, each in the charge of a Deputy or Assistant Conservator of Forests, the headquarters of both the divisions being at Sambalpur.

There is also a Public Works Department Division under an Executive Engineer.

The Educational Inspecting Agency is supervised by an Inspector of schools.

Until comparatively recent years, the zamindars, who have a quasi-feudal status, controlled their own police, managed their own excise system and pounds, and formerly also received half of the *pandhri*, a form of income-tax. In the interests of uniform and consistent administration, these powers have been taken from the zamindars, compensation

being given for the resultant loss of income, but they still manage ferries and forests. The zamindars manage their private ferries under clause VI of the zamindari *wajib-ul-arz* and in accordance with the rules promulgated under the Bihar and Orissa Government notification no. 7987-L.S.-G., dated the 15th November 1926,

REVENUE. The collections of revenue, under the main heads, aggregated Rs. 13,58,201 in 1929-30 as follows :—

Rs.

3,18,959 from land revenue.

1,60,399 do. forest revenue.

6,43,807 do. excise

1,27,090 do. stamps

1,02,215 do. income-tax, and

5,731 do. super-tax.

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Rs. 13,58,201 total.

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Statistics for the last 10 years are given below :-

Year.	Land Revenue.	Excise.	Stamps.	Income-tax.	Super-tax.
	Rs.	Rs.	Rs.	Rs.	Rs.
1920-21 ..	1,99,720	3,16,653	99,750	..	..
1921-22 ..	2,00,368	3,28,052	1,05,686	47,653	3,530
1922-23 ..	2,00,423	3,28,026	1,11,820	83,788	3,149
1923-24 ..	2,00,484	3,94,320	1,18,609	49,412	384
1924-25 ..	1,98,895	4,35,279	1,27,615	66,399	341
1925-26 ..	2,38,640	5,92,941	1,29,200	65,171	2,548
1926-27 ..	2,84,850	6,41,685	1,36,044	96,013	3,791
1927-28 ..	2,95,845	6,57,896	1,35,155	87,409	1,103
1928-29 ..	3,09,185	6,91,743	1,36,518	99,233	9,787
1929-30 ..	3,18,959	6,43,807	1,27,090	1,02,215	5,731

Statistics showing forest revenue for the same period are :—

Year.	Division.			Total.
	Sambal- pur.	Sambal- pur East.	Sambal- pur West.	
	Rs.	Rs.	Rs.	Rs.
1920-21 .. .. .	1,18,736	..	..	1,18,736
1921-22 .. .. .	1,56,231	..	..	1,56,231
1922-23 .. .. .	2,03,578	..	..	2,03,578
1923-24 .. .. .	1,80,828	..	..	1,80,828
1924-25 .. .. .	1,81,885	..	..	1,81,885
1925-26 .. .. .	1,80,203	..	..	1,80,203
1926-27 .. .. .	1,33,665	..	..	1,33,665
1927-28 .. .. .	1,61,810	..	..	1,61,810
1928-29 .. .. .	..	1,21,481	48,176	1,69,657
1929-30 .. .. .	..	1,13,783	46,616	1,60,399

The current demand of land revenue in 1929-30 was Rs. 2,18,959, payable by 965 estates. Altogether, Rs. 3,01,865 was due from 944 temporarily-settled estates, and Rs. 17,094 from 21 estates held direct by Government. Land revenue.

The income from excise ranked next to land revenue previous to the year 1918-19, but since 1918-19 it has exceeded it. The receipts from excise rose by leaps and bounds from the year 1922-3 onwards. In 1913-14, it was Rs. 2,35,180, in 1922-3 Rs. 3,28,026, in 1928-9 Rs. 6,91,743. Thus the net excise revenue in 1928-9 was Rs. 8,767 per 10,000 of the population of the district as against Rs. 2,303 in 1907-8. The incidence of consumption of country spirit and *ganja* in the district is slightly higher than in other districts of Orissa, although it is not so in respect of opium and *bhang*. Nearly the whole of the excise receipts in this district are obtained from the sale of country spirits and opium. Excise.

Opium alone accounts for more than half the revenue, the duty and license fees being Rs. 2,95,188 in the year 1928-9, representing a revenue of Rs. 3,741 per 10,000 of the population, higher than in any other district in Bihar. The district revenue is, however, swelled by the payment of opium duty by seven Feudatory States which take their opium from Sambalpur treasury. The revenue on opium Opium.

exported to these States amounted to Rs. 1,92,466. The drug was sold at 37 shops in the district, which works out at one shop for 21,324 persons, and 103 square miles. It is imported for local consumption, and issued to the States from the Opium Factory, Ghazipur.

Country  
spirit.

Previous to the year 1920-1, the district was under a dual system (outstill and distillery), but from the 1st April 1920, the contract system was introduced throughout the district. The area which included the shops that were originally working under the outstill system is designated the "Low duty area," while the area in which lay the few shops that were working under the distillery system from the year 1897-8 and those of Bargarh *tahsil* to which the distillery system was extended in 1902-3, is known as the "Higher duty area". The shops included under this area were, prior to the introduction of the contract system, fed from the warehouses at Sadr and Bargarh, but with the extension of this system, two new warehouses were opened at Jharsaguda and Padampur for the convenience of the retail licensees. All the shops are fed from one distillery at Manpur, the proprietor of which took the contract to supply liquor exclusively to the retail vendors. Since the introduction of the distillery or contract system, there has been a steady increase in consumption from year to year up to the year 1927-8, although it decreased to a certain extent in the year 1921-2, the year of the non-cooperation movement. It again rose to the normal position in 1922-3. It was in this year that the sliding scale system was introduced in the three town shops of the district. The receipts from these shops increased slightly in spite of the licenses being reduced to two in number in the year 1924-5. The system was gradually extended to two other shops in 1927-8, and 1929-30. By the introduction of the contract distillery system in the district, the consumption of country spirit has been controlled through increasing the rates of duty and retail prices. In the outstill area alone, the consumption in 1919-20, the year prior to the introduction of the contract distillery system, was 73,023 L. P. gallons, while in the year 1929-30 the consumption for the whole district was 40,275 L. P. gallons.

Suitable sites have been selected for contract liquor shops. The 96 shops of the district have been grouped into nine circles. One of the shops was abolished in 1929-30 owing to its proximity to a shop brought under the sliding scale.

The number of shops in the district is large, owing to the peculiar circumstances of the district. The nature of the country, a large portion of which is hilly and under forest, the abundance of *mahua* trees, the difficulty of communication, are all factors which necessitate the maintenance of a large number of liquor shops in proportion to the population, so that liquor may be accessible to the aboriginals and all classes of consumers, many of whose villages are situated deep in the jungle, and that the temptation to resort to illicit distillation may be minimized. It has been found that in spite of the existence of so many liquor shops, and the fact that most of the consumers are accustomed to distillery liquor, there are still a large number of illicit distillation cases and cases of smuggling from the surrounding States. The number of cases is, however, gradually decreasing, deterrent punishment being inflicted on the offenders. The concentration of patrol parties on portions of the State borders, an idea of recent origin, has also had its effect in preventing smuggling. Most of the offenders who illicitly distil or smuggle outstill liquor from the States, belong to the following castes, Gandas, Gonds, Savaras. Binjhals, Kharias, Kols and Ghasias.

The consumers of country spirit mainly belong to the classes noted above. To these may be added the Gours, Tantias and Dhobis who relish it after a hard day's labour and exposure to the weather. It also plays an important part in their religious ceremonies and festivals, but, except on special occasions, they do not indulge in drinking to any excess. In 1928-9 the sale of country spirit realized Rs. 1,93,847 as compared with Rs. 78,633 in 1920-1, the year of the introduction of the contract system, and Rs. 17,864 in the year 1913-14 when the district was under the outstill and the distillery system combined.

Nearly the whole of the remainder of the excise revenue is derived from the duty and license fees on *ganja*, i.e., the dried flowering tops of the cultivated female hemp plant (*Cannabis indica*). Before April 1906 the *ganja* consumed in the district was Khandwa *ganja*, so called because it was grown in the Khandwa *tahsil* in the Nimar district of the Central Provinces. In this year, Rajshahi (locally called Baluchar) *ganja*, which is much more powerful, was introduced. There was a break in the supply of this *ganja* from 1907, but from the year 1909, it was again taken up and the drug is

*Ganja.*



now obtained from Nangaon in the district of Rajshahi, in Bengal, through the Ganja Cultivators' Co-operative Society, Nangaon. The quality of the *ganja* is more to the taste of the consumers than the Khandwa or Charpi *ganja*.

The system of supplying *ganja* to the retail vendors of the district and to the seven Feudatory States of Sonpur, Bonai, Gangpur, Rairakhol, Bamra, Baud and Bolangir is different. There are two *ganja golas*, one is for storage of the supply intended for the retail vendors, and the other for the States. The supply to the retail vendors is made by a *goladar* appointed for the purpose who receives a fair cost price for the supplies made, while the supply to the States is made under the personal supervision of the Superintendent of Excise and Salt. Five of the seven States which take *ganja* from Sambalpur are exempt from the payment of duty on it, on production of a permit from the Political Agent and Commissioner of the Orissa Feudatory States. The States of Gangpur and Bonai pay duty on all *ganja* purchased from Sambalpur. There are two other *golas* in the interior of the district, viz., one at Bargarh and the other at Padampur, to enable the retail vendors to get a convenient supply. The duty fixed for *ganja* at present is Rs. 40 per seer, and the two duty-paying States have to pay at the same rate. Smuggling of Garhjat *ganja* is very rare, and has no serious effect on revenue. Recently, cases of smuggling of Assam *ganja* have come to light, but since strong measures are being taken to check them, no great loss to revenue is expected on that account.

*Bhang.* The procedure for the supply of *bhang* is the same as that of *ganja*, but its consumption is insignificant, 55 licenses for *ganja* and 4 only for *bhang* being now in force.

*Tari and  
Pachwai.*

A small amount, Rs. 14,590, was obtained in 1928-9 from license fees for the sale of *tari*, i.e., the fermented juice obtained by tapping the date palm. Tapping takes place at the close of the rains, and continues till June, and the liquor is much in request in the hot weather. There are only 38 *tari* shops at present, and it is proposed to increase the number in future as a measure against illicit unauthorized branch shops. The *tari* revenue of the district is insignificant owing to the dearth of local professional tappers. The people employed as such are all outsiders and migratory.

*Pachwai* is consumed by aboriginals or semi-aboriginals, such as Kols, Mundas, Oraons, Savaras, Binjhals, Gonds, Gandas, Ghasias and Chamars. This is a liquor prepared from rice, which may be described as rice-beer. The rice is first boiled and then dried, and after it has been mixed with some powdered *rannu*, is put into an earthen pot and allowed to stand for three days in summer, and four days in winter, till it ferments thoroughly. It is preferred by the aboriginals to the country spirit obtained by distillation from the *mahua* flower, but only a few drink it every day or to excess. At certain festivals, however, they get excessively drunk, some of them consuming as much as six seers a day. Such festivals are *Karma*, *Nuakhai* in Bhadra, *Dasahara* day in Aswin, *Dewali* in Kartik, and *Holi* in Phalgun. *Pachwai* is also made for certain domestic ceremonies, such as births, marriages and funerals, and for the ceremonies observed when a boy's ears are pierced for the first time. The consumption at such times varies from 20 seers to 12 maunds, according to the social position of the household, and the number of guests invited. Prior to the year 1909, *pachwai* was free from taxation, and the aboriginals were allowed to brew it for household use free of duty, but were not permitted to sell it, but since the year 1910 the concession has been disallowed and licensed shops have been opened in various places where it is greatly in demand. Formerly, licenses to brew *pachwai* at home for domestic consumption used to be granted to certain classes of people on payment of an annual fee of Re. 1-2-0. Those who did not hold this license were granted occasional permits on festive occasions on payment of a fee of 8 annas. As the former practice had a serious effect on excise revenue, it has been discontinued, under the instructions of Government, from the year 1929-30, and although the latter practice is still in force, permits are granted on very rare occasions.

There is another favourite drink for this class of people, called *sugda*, which is prepared from *mahua*, in the same way as *pachwai* from rice, but cases of illicit distillation of this liquor have been very rare so far, though their existence in the district is still suspected.

The Excise administration of the district for the last ten years has been a sustained effort to restrain the intemperate habits of a population addicted to the use of intoxicants. The

consumption of opium was less by 23 per cent, of *ganja* by 7 per cent, and of *bhang* by 83 per cent in the last year of the decade than in the first. This was accompanied by an increase of only 16 per cent in country spirit, the least harmful of these intoxicants, which was still over 60 per cent less than in the days of the outstills.

Excise  
system in  
Borasambar  
Zamindari.

In concluding the sketch of the excise administration in Sambalpur, a short account may be given of the system obtaining in the Borasambar zamindari. Like other zamindars of the Central Provinces, the zamindar of Borasambar formerly exercised some of the functions of Government, including the administration of excise within the limits of his estate. In acknowledgment of the fact that they exercised these rights only as agents of Government, such zamindars paid a small feudal tribute called *takoli*, which bore no proportion to the amount of their income. In 1887 the Excise Commissioner suggested that the excise *takoli* should bear some relation to the income derived from excise within the zamindari, and at that time arrangements were made with the zamindars to reduce the number of liquor shops in their estates.

In 1892 the Government of India ruled that, as the zamindaris formed a part of British India, the arrangement under which the zamindars managed their excise independently was in conflict with the law. The rights they had hitherto exercised were accordingly resumed in 1893, full compensation being paid to the zamindars. At the same time the latter were offered a farm of the excise revenue of their estates. This arrangement was made solely to protect the dignity of the zamindars, and they were allowed to retain control of the administration of their own excise, subject to the Deputy Commissioner's orders with regard to the number and locality of the shops, and to the due observance of the *Khalsa* excise rules. The position of the zamindar of Borasambar under this system was that of a farmer of the revenue of country spirit under Government, the number and sites of shops being fixed by authority, while the zamindar paid a certain sum to the Government and made his own terms with the actual licensees.

In 1907 this system of farming was abolished, and the settlements were made directly with the licensees. The excise rights of the Borasambar zamindari came under Government control in 1909. The population of the zamindari consists

mainly of Binjhals, Bhulias, Ghasias, Gonds and Kandhs. all of whom indulge more or less in drinking. The circumstances of the zamindari, however, require that there should always be a comparatively large number of shops in view of the fact that the zamindari yields a very rich crop of fine *mahua*, and unless a sufficient number of shops are provided to meet the demand, illicit distillation would be common.

Since the excise right of the zamindar was taken over by the Government in 1909, a *ganja gola* and opium depôt were opened at Padampur, and the zamindar of Borasambar was placed in charge of them. A country spirit warehouse was also added in 1920-1, when the contract system was introduced, and this also was made over to the zamindar who discharges the function of a superior excise officer, with a few excise subordinates under him.

The income from stamps rose from Rs. 55,135 in 1907-8 Stamps. to Rs. 1,27,090 in 1929-30, including Rs. 91,684 from judicial and Rs. 35,406 from non-judicial stamps. As in other districts, almost all the receipts are obtained from the sale of court-fee stamps and impressed stamps.

Previous to the introduction of the Income-tax Act in 1886, non-agricultural incomes were taxed under the Income-tax. Pandhri Act (XIV of 1867), and the zamindars used to receive half of the tax collected in their estates. The arrangement in force was that the tax was assessed under the Deputy Commissioner's orders but collected by the zamindar, who received a refund of 50 per cent for his trouble. This arrangement was discontinued several years ago, the Pandhri Act being repealed in 1902. In 1907-8 the collections of income-tax amounted to Rs. 8,916 paid by 169 assesseees. The sum collected has considerably increased in recent years, and amounted to Rs. 1,02,215 in 1929-30, the number of assesseees having gone up to 293. A sum of Rs. 5,731 was collected from three assesseees in 1929-30 on account of super-tax.

Name.	Number of documents registered.	Receipts.	Expenditure.	There are two sub-registry offices in the district situated at Sambalpur and Bargarh. The marginal statement gives the salient statistics for the year 1929.
		Rs.	Rs.	
Sambalpur ..	526	2,697	2,317	
Bargarh ..	291	1,317	444	
Total ..	817	4,014	2,761	

ADMINISTRATIVE  
OF  
JUSTICE.Criminal  
Justice.

The criminal courts are those of the District and Sessions Judge at Purulia, the Deputy Commissioner and the Stipendiary Magistrates subordinate to him, the sanctioned staff consisting of three Deputy Magistrates with first class powers, one Deputy Magistrate with second or third class powers, and five Sub-Deputy Magistrates. There are also Honorary Magistrates at Sambalpur, Bargarh, Padampur, Bijepur and Jharsaguda, those at the three last named places having the power to receive and dispose of complaints. The prevailing forms of crime in this district are thefts and burglaries. The criminals responsible are generally the well-known class of Gandas. Some of these have recently improved their methods, and taken to committing occasional violent crimes. Last year they committed some robberies in the jungle paths of Katarbaga police-station. Convictions of the local Gandas in two cases stopped further raids. Recently some Gandas waylaid a Marwari on a *dharsa* road at night, and robbed him of cash and other belongings in Bargarh police-station jurisdiction. Foreign criminals from many of the bordering Feudatory States occasionally raid this district to commit burglaries and thefts. Occasionally, also, foreign criminals from the Central Provinces and Chakradharpur come by rail to Jharsaguda and commit burglaries and thefts.

Civil  
Justice.

The Civil Courts were under the judgeship of Cuttack till March 1910, when a new judgeship was created, styled the Manbhum-Sambalpur Judgeship and Sessions Division, comprising the districts of Manbhum, Singhbhum and Sambalpur, with headquarters at Purulia, facility being given to the people of this district by an order requiring the District and Sessions Judge to hold his court at Sambalpur once in every quarter for the disposal of all Sessions cases, and civil cases and appeals arising within this district.

There are three civil officers in the district; a Subordinate Judge (who is also the *ex-officio* Subordinate Judge of Manbhum and Singhbhum), a Munsif stationed at Sambalpur, and a Munsif at Bargarh. The Deputy Commissioner of Sambalpur exercises the powers of a Subordinate Judge, and the subdivisional officers and *tahsildars* exercise the powers of a Munsif in respect of cases arising between landlords and tenants as such.

Soon after the recent settlement, there was a crop of suits for ejectment from lands newly reclaimed by tenants of

the village, but the number of such suits has now considerably decreased. Co-sharer *gaontias*, not infrequently, sue the *lambardar* for their share of the village profits. Suits for arrears of rent are few in comparison with the number of pure civil suits. Suits for ejectment or for recovery of possession are common and are mostly brought by *gaontias* to recover from sub-tenants possession of their home-farm lands. The number of pure civil suits instituted at Sambalpur during the last 20 years has fluctuated between 700 and 1,000. Few petty suits are instituted. Money suits are mostly based on bonds. The number of title and mortgage suits is low, but suits for recovery of maintenance are numerous. Among the agrarian classes the Kultas, and among the non-agricultural classes, the Brahmans, are prominent in pushing their claims in court. Several applications are made under the Provincial Insolvency Act, because *raiyati* lands are not saleable under the law.

The marginal table shows the different thanas and				POLICE.
Subdivisions.	Circles.	Name of police-station.	Name of town out-post, road-post and beat-house.	outposts existing at present. A proposal for the removal of the police-station at Mundher, which is very malarious, to a more healthy site at Gargarbahal, within the Mundher police-station area, has been sanctioned. The total district police force at present consists of a Superintendent of Police, a Sergeant-Major, 4 Inspectors, 37 Sub-Inspectors, 50 head-constables and 367 constables.
Sambalpur	Sadr	Sadr	Barbazar town out-post. Balibandha town outpost. Bhuliapara town outpost. Mundogbat road-post. Laikera ... Bagdeh beat-house. Sahaspur ditto.	
"	"	"	Jharsaguda.	
"	"	"	Dhama.	
"	"	"	Katarbaga.	
"	"	"	Mundher.	
"	"	"	Mura.	
"	"	"	Rampella.	
Bargarh	Bargarh	Bargarh.	Sason.	
"	"	"	Attabira.	
"	"	"	Bheran.	
"	"	"	Barpali.	
"	"	"	Bhatli.	
"	"	"	Sohella.	
"	"	"	Ambabhona.	
"	"	Padampur	Padampur.	
"	"	"	Bijepur.	
"	"	"	Gaisiat.	
"	"	"	Jagdajpur.	
"	"	"	Melchhamunda.	
"	"	"	Paikmal.	

Of this force one Sergeant-Major, one Sub-Inspector, 13 head-constables and 109 constables comprise what is called the headquarters force, which provides an armed police reserve, guards for the treasuries at Sadr and Bargarh, a guard for the Political Agent and Commissioner, Orissa Feudatory

States, and escorts for treasure, prisoners, etc. Enlistment in the headquarters force is limited to aborigines, and Hos of Singhbhum bulk largely in this force. Excluding the headquarters force, the number of constables available for ordinary police duties is 258, and this provides one police constable to every 14.8 square miles, and every 3,059 persons.

Village  
police.

The village police force in 1930 consisted of 3,223 men, of whom 1,384 were *Jhankars* and 1,839 *Chaukidars*. There is no village police, as the term is understood in other parts of Bihar and Orissa, the village watchman being the subordinate of the village headman, and not a police official. The duties of the watchman are to report births and deaths, the commission of offences, the residence of professional criminals, the arrivals and departures of strangers, and to help the police in the detection of crime. To do this he must proceed once a week to the police outpost to which his village is attached. The village watchmen in this district are *Jhankars* and *Gandas* appointed under the Revenue Regulations of the Central Provinces. They, along with the other village servants, the *Nariha*, the *Kumhar* etc., hold service lands. These service holdings are free of rent up to a maximum rental value of one-eighth of the total *raiyyati* rental of the village. Rent is paid at the prevailing village rate for any quantity of service land held in excess of this permissible maximum. The *Jhankar* and the *Ganda* are also entitled to levy a grain cess from each cultivator, whether he be a *raiyyat* or a landlord, in the village. This grain cess, which is called *Kala-charani*, is generally levied at the rate of two to four *tambis* of paddy from a cultivator having one plough of land, and double this amount from a cultivator having more than that quantity. Its actual cash value is trifling, and it is difficult to collect in bad seasons when it is most needed, but it is of some assistance to watchmen in large villages whose duties are heavy, and who consequently find some difficulty in cultivating their own plots properly. Mr. Hamid writes as follows regarding the disparity of remuneration between the *Jhankar* and the *Ganda* watchman :—  
“ Generally speaking, the *Jhankar's* service holding is much more than sufficient to remunerate him for his services. In many villages he, with his co-sharers, holds hundreds of acres of rent-free service land for which no adequate return is made. On the other hand, the *Ganda's* service holding is usually very small and quite inadequate, and in several

villages he has no service land at all. To make up for the deficiency a small drawback generally Rs. 5 to Rs. 10 per annum is allowed to the Ganda out of the Government revenue in *khalsa gaontiahi* villages and at the cost of the zamindar or *malguzar* in zamindari and *malguzari* villages. But even this relief is not adequate.

“ The *Jhankar* and the Ganda have been recognized from the beginning of the British administration as public servants, and as they take the place of the rural police of other districts of the province, the adequacy of their remuneration is properly a concern of the Government. Attempts have been made in several villages by the local officers to bring about a readjustment in the service holdings of the *Jhankar* and the Ganda, but these did not produce the desired result. In a case from village Malda the Civil Court upset the Deputy Commissioner's order taking away some service lands from the *Jhankar* and granting them to the Ganda. And in the present state of the law on the subject as contained in Chapter V of the Central Provinces Tenancy Act, 1898, it is difficult to suggest any remedy. It is, however, clear that so far as the *khalsa gaontiahi* villages are concerned, no additional burden should be thrown on the public revenues in order to provide adequate remuneration for the village watchmen. Unlike the rest of the province, the rural inhabitants of this district do not pay any regular tax to defray the cost of the rural police. In the *khalsa gaontiahi* villages the total annual cost of remunerating the *Jhankars* and Gandas in land comes to Rs. 12,684 which (or the greater part of which) falls on the public revenues. The *zabti* payments made by the *Jhankars* come to Rs. 492 while the drawbacks allowed to the Gandas amount to Rs. 500. In the circumstances, the only remedy which can be suggested is that recourse should be had to legislation and powers should be obtained which will enable the Deputy Commissioner or the Settlement Officer in certain circumstances to reduce the size of a service holding and declare the holder thereof to be an occupancy tenant liable to pay rent for the excised area. A similar provision has been introduced in section 48 of the new Central Provinces Tenancy Act (Act I of 1920) which runs as follows :—

‘ If the Deputy Commissioner or the Settlement Officer, as the case may be, declares that the services rendered by a village servant are no longer required, he shall declare such village servant



to be an occupancy tenant of his holding and shall fix the rent to be paid by him.'

" This will enable the Gandas' cash remuneration to be increased in many cases out of the rent imposed on the excised *Jhankari* service lands without any additional cost to Government."

In addition to this, the Ganda is entitled to receive as his perquisite, the hides and horns of all dead cattle not claimed by the owners. This perquisite has greatly decreased in value in recent years, as very few hides are left unclaimed, owing to the development of the trade in this commodity.

Although the police work done by the *Jhankar* and that done by the *Chaukidar* are at present identical, the *Jhankar's* religious services to the village community as the worshipper of the village deity is still held to be very important. His third function as " the living record of all matters connected with boundaries, land and forests of the village " to which Mr. Russell referred in his Settlement Report in 1878, is perhaps not so important now as then in consequence of the intervening settlements, and the reorganization of the Land Records Department, but he is still of considerable value as a " living record " of village affairs. He is thus a far more important personage than the *chaukidar*, and being ordinarily a member of one of the oldest and most respected families in the village, his utility to the community and to Government is capable of great improvement. There are thus historical reasons for the fact that the *Jhankar* so often holds the lion's share of the 2 annas of the *raiya* assessment of the village which was set apart for the remuneration of village service tenants.

#### JAILS.

There is a district jail at Sambalpur, which has accommodation for 238 persons, distributed as follows. There are barracks without separate sleeping accommodation for 146 male convicts, 10 female convicts, and 5 juvenile convicts; 39 male, 4 female and 10 juvenile under-trial prisoners, and 6 civil prisoners; there are cells for 3 under-trial prisoners (lunatics and confessing under-trials), and for 7 convicts; while the hospital contains 8 beds for males. The industries carried on in the jail are the manufacture of durries, and *durri asnis*, *nawar* weaving, *aloe* pounding, oil-pressing, wheat-grinding, twine-spinning and rope-making from *aloe* fibre;

bedding commonly known as *tatpatti* is also made from *aloe* fibre for the use of prisoners.

There is also a subsidiary jail at Bargarh, which was opened on the 19th January 1916. It has accommodation for 29 prisoners, distributed as follows. There are barracks without separate sleeping accommodation for 6 male convicts and 2 female convicts, 14 male under-trial prisoners, and 3 female under-trial prisoners, while the hospital has accommodation for 3 male under-trials and one male convict. The industries carried on in the sub-jail are oil-pressing and wheat-grinding.

## CHAPTER XIII.

## LOCAL SELF-GOVERNMENT.

CONSTITUTION OF  
DISTRICT  
COUNCIL AND  
LOCAL  
BOARDS.

THE system of local self-government in Sambalpur is different from that in other districts of Bihar and Orissa. Outside the municipal area of Sambalpur, it is regulated by the Central Provinces Local Self-Government Act, I of 1883, which provides for the creation of local administrative bodies in place of the committees, consisting of nominated members, which had till then been entrusted with the management of local funds. Under the system now in force, there is a District Council for the whole district area, and two local boards for each *tahsil*, one being for the *khalsa* and the other for the zamindaris. There are thus four local boards, known as the Sambalpur (or Sadr), Bargarh, Northern Zamindari and Southern Zamindari local boards. Act I of 1883 has been repealed in the Central Provinces, where a more up-to-date Act is now in force to suit the advanced ideas of the people. An agitation was put on foot to bring Sambalpur under the operation of the Bihar and Orissa Local Self-Government Act, with necessary changes to suit this district, and a special officer was deputed by the Local Self-Government Department to examine the proposal. He has submitted a report which is now under the consideration of Government.

The constitution of the *khalsa* local boards is as follows. A certain proportion of members consists of *mukaddams* or village headmen, each of whom is elected by the *mukaddams* of the circle in the presence of the *Tahsildar* or Additional *Tahsildar*. Another proportion consists of representatives of the mercantile and professional classes, who are elected by a body of electors of those classes enrolled by the Deputy Commissioner. A third proportion, not exceeding one-third of the whole, consists of members nominated by Government. The constitution of the Zamindari local boards is simple, each zamindari being represented on the board by the zamindar himself, or by the Manager of the Court of Wards on his behalf. The *Tahsildar* is Secretary, and the Deputy Commissioner is chairman of each of the Zamindari boards.

The members of the District Council belong to three classes :—

- (1) representatives of the local boards,
- (2) representatives of the mercantile classes, and
- (3) members nominated by the local Government.

The representatives of the local boards are elected at meetings of the local boards specially convened for the purpose; but not less than half of the representatives of the *khalsa* local boards must be *mukaddams*. At present, there are 8 nominated members and 16 elected members, viz., 2 members elected to represent the mercantile classes, 5 elected by the Sambalpur local board, 5 by the Bargarh local board, 2 by the Northern Zamindari local board and 2 by the Southern Zamindari local board. The members of the District Council and local boards ordinarily hold office for three years and elect a chairman every financial year, and a Secretary every three years, who are its executive officers, subject to the election being approved by Government.

The District Council has no powers of taxation, and its income is derived from the following sources: the net proceeds of the road and school rates, receipts from the Cattle Trespass Act, contributions from Provincial revenues for expenditure under the heads Education, Medical, Civil Works and Scientific and other minor departments, cattle registration fees, *nazul* rent, permit fees for lorries, income from the pontoon bridge over the Mahanadi, canal and ferry receipts, sale of stores and materials and staging bungalow and *sarai* fees. Its duties consist in the allotment and supervision of expenditure on the objects for the maintenance of which its income is raised.

FUNCTIONS  
OF DISTRICT  
COUNCIL.

The chief of these objects is education, for the Council is responsible for the maintenance of rural schools, the provision of buildings and apparatus, and the appointment of teachers. The Council gets Rs. 99,663 as a recurring grant from the Provincial revenues for expenditure on education. Under the rules now in force, the educational matters are decided by a school board, consisting of 7 members, elected from amongst the members of the District Council, and its decisions come up for confirmation in the District Council. At present, the Council maintains 7 middle vernacular schools, situated at Laida, Dhama, Kamgaon,

Larambha, Remenda, Sohella and Ruchida, which are attended by 468 pupils, besides 421 primary schools out of which 189 are managed by the District Council, and the rest, 232, are aided schools which include 10 schools for depressed-class pupils, 5 maktabas, one Bengali school, one Mission school, 2 Hindu schools, one Sanskrit *pathasala* and 3 Oriya Girls' upper primary schools.

Another important function of the Council is the maintenance and extension of civil works, such as roads and buildings. The main routes are under the charge of the Public Works Department, but the Council has in its charge 14½ miles of metalled, and 222 miles of moorumed roads. The Council receives non-recurring grants from Government for the construction of new roads, small bridges and culverts. The Council spends Rs. 1,100 annually on arboriculture, which is the prescribed minimum expenditure for this district. The roads and buildings are under the supervision of the District Engineer.

Medical relief in rural areas is a very important duty of the Council. There has been a great development in recent years in the medical work of the district. The Council receives a recurring grant of Rs. 21,600 for expenditure in medical relief in rural areas. It maintains 12 dispensaries situated at Dhama, Rampella, Barpali, Attabira, Sohella, Paikmal, Jagdalpur, Ambabhona, Mura, Bargarh, Jharsaguda and Kolabira, out of which the dispensaries at the last three places are staffed by Sub-Assistant Surgeons, whose pay is met by Government. Besides this, the Council makes contributions for the maintenance of the Sadr Dispensary at Sambalpur, the Pasteur Institute at Calcutta, the Leper Asylum at Cuttack, and to the Lady Dufferin Fund. The Council has also got a reserve medical staff, consisting of a local Indian doctor and a compounder for leave reserve and epidemic duties, and a vaccination staff consisting of four vaccinators, of whom two are retained for six months.

The Council gets non-recurring grants for improvements of water-supply in rural areas, and it spends an amount of Rs. 5,000 annually for this purpose. The Council has excavated 62 tanks and 151 wells in the district, and has expended large amounts in renovating tanks.

The Council spends Rs. 7,000 for the upkeep of the veterinary dispensary at Sambalpur, and for expenditure in

serum, and contributes to the Agricultural Show held annually in the district. It also maintains a breeding bull. It has reared fish fry in 11 of its tanks to encourage pisciculture in the district.

Forty-one ferries and 51 pounds are under the control of the Council. These are leased out for three years. The Council has appointed an Inspector of ferries and pounds for their efficient management.

The Council provides one veterinary stipend at Rs. 25 per mensem, two medical and one compounder scholarships at Rs. 20 and Rs. 10 each per mensem respectively.

The pontoon bridge and ferry over the Mahanadi river were transferred from the Public Works Department to the management of the District Council, with effect from the 1st April 1925. Government have decided that the Council should give one-fifth of the net income from the pontoon bridge to the municipality. The income from the pontoon bridge has substantially augmented the resources of the Council, but, as it is dependent upon the traffic and export from the district, its income is liable to variation in accordance with the volume of trade. The net average income derived from the pontoon bridge for the three years ending 1929-30 was Rs. 32,000 per annum.

The income of the District Council during the 10 years ending 1929-30 averaged Rs. 2,33,275 per annum, and its average expenditure was Rs. 2,16,259 per annum. The regular income of the Council is perhaps smaller than that of any district board in Bihar and Orissa. Its main sources of income are from cess on lands, amounting to Rs. 25,179, and Rs. 32,000 from the pontoon bridge. The Council is mainly dependent on contributions from Provincial revenues.

There are four local boards, one each for the Northern and Southern Zamindari estates, and one for the remaining area of each *tahsil*. The area under the jurisdiction of the Sambalpur local boards is 1,000 square miles, and its affairs are administered by a body consisting of 18 members, of whom 15 are elected and 3 are nominated. The Bargarh local board is composed of 21 members, of whom 18 are elected, and 3 are nominated; the area under its jurisdiction is 1,053 square miles. The Northern Zamindari local board consists of 8 members including 6 nominated zamindari

INCOME  
AND  
EXPENDI-  
TURE.

LOCAL  
BOARDS.

members and 2 *ex-officio* members; it has jurisdiction over 573 square miles. The Southern Zamindari local board consists of 9 members, including 7 nominated zamindari members and 2 *ex-officio* members; the area within its jurisdiction is 1,158 square miles. The population of the area under the jurisdiction of the Sambalpur District Council is 731,212.

The local boards have no independent income, but submit to the District Council a statement of their requirements and an estimate of their probable expenditure, and the District Council makes allotments of funds to each local board. The members do what they can to encourage education in the localities in which they reside, and supervise the repairs of schools and pounds, the construction of wells, and the repair of village roads. The members also take steps to realize the rents of pounds and ferries and bring to the notice of the District Council the needs of their localities.

#### **MUNICI- PALITIES.**

Sambalpur is the only municipality in the district, and was constituted without a legislative enactment under the authority of a Book Circular of the Central Provinces Government, issued as per notification no. 337, dated the 17th May 1867. The Central Provinces Municipal Act (XVIII of 1889), which was repealed by the present Act (XVI of 1903), gave it a legislative constitution. The Central Provinces Act of 1903 remained in force in the district till the 31st May 1924, although the district was attached in 1905 to Orissa, then a division in the province of Bengal. The Central Provinces Municipal Act has since been repealed by the Bihar and Orissa Act (I) of 1924, and was replaced by the Bihar and Orissa Municipal Act, VII of 1922, with effect from the 1st June 1924. Although the constitution of the municipality was changed by the new Act, most of the rules and orders made, as well as the taxes and rates imposed under the old Act, were allowed to continue under section 3 (2) of the Repealing Act, and section 391 of the Bihar and Orissa Municipal Act. It was also declared in the Bihar and Orissa Government notification no. 10641-M., dated the 14th August 1915, that such of the rules made under sections 20 and 150 of the Central Provinces Municipal Act, 1903, and contained in Part I of the second edition of the Central Provinces Municipal Manual of 1910, as are applicable to the municipality of Sambalpur should, subject to

certain alterations and modifications, apply to the said municipality as rules made by the Government of Bihar and Orissa. The area within the municipal limits is  $2\frac{3}{4}$  square miles, with a population in the neighbourhood of 15,000, and for administrative purposes, it is divided into 11 wards. The municipal committee consists of 20 members, of whom 16 are elected and 4 nominated.

The annual income and expenditure of the municipality were Rs. 81,952 and Rs. 79,573 respectively for the year 1929-30. In 1929-30, the total receipts were Rs. 81,952 excluding the opening balance of Rs. 7,562, and the incidence of taxation was Rs. 4.7 per head of the population. The expenditure in the same year was Rs. 79,573.

The municipality maintains one middle English school, 9 primary schools for boys, and 4 for girls, attended by 812 boys and 165 girls, at an annual average cost of Rs. 16,194, and it also makes an annual grant of Rs. 675 to the Urdu school maintained by the Muhammadan community.

The main source of income is the octroi tax, which in 1929-30 amounted to Rs. 61,056. After the payment of refunds, Rs. 41,046 was the net income from this source. This is a tax or duty imposed upon goods brought into the town for consumption, the duty being levied according to scheduled rates sanctioned by Government. The list of dutiable articles contains only staple commodities of local consumption, and the tax is not levied on goods in transit. Articles such as grain, oilseeds and sugar, drugs and spices, etc., form the principal subject of the octroi taxation, but cloth, piece-goods, articles of clothing and dress contribute a fair proportion of the receipts. Minor items are building materials, articles used for fuel, lighting and washing, and metal goods.

After octroi, the principal source of income consists of cart registration tax, conservancy and latrine fees levied on the rental value of holdings, rent of *nazul* land, and the one-fifth share of the contribution received from the District Council out of the net receipts for the pontoon bridge. The municipal offices are situated in a well-constructed building, which was completed in 1927.



## CHAPTER XIV.

## EDUCATION.

PROGRESS  
OF EDUCA-  
TION.

SAMBALPUR is a backward district in respect of education, because a considerable proportion of the population is composed of aboriginals or semi-aboriginals, who are mostly poor, ignorant and indifferent to the benefits of education. The statistics of literacy as obtained in the census of 1931 demonstrate how backward the district is. The test of literacy is that one should be able to read and write. The qualification seems a simple one, but the standard reached is such that only 4.2 per cent of the male population, and .3 per cent of the female population, have so far been able to fulfil it. There can, however, be no doubt that there has been a marked advance in recent years. There is now no dearth of local men for the posts of schoolmasters or *patwaris*, or for clerical and other higher posts. An increasing number of students have taken up University degrees, and gone further afield to earn their livelihood in various professions.

Further evidence of progress is afforded by the statistics showing the number of pupils under instruction, from which it appears that in 1880-1 there were 3,266 children attending schools, and 7,145 in 1890-1. After this, the number of primary schools gradually increased, until in 1897 there were 153 schools attended by nearly 9,000 pupils. After a temporary set-back on account of financial stringency, the number of pupils under instruction rose to 9,376 in 1903-4. On the transfer of the district, with a diminished area to the province of Bengal in 1905, the number of schools and scholars was reduced by 16 and 1,368 respectively. In the years which have elapsed, there has been considerable progress, the result being that there are eight times as many children at school as there were in 1880-1.

GENERAL  
STATIS-  
TICS.

According to the returns for 1929-30, there were 457 schools in the district, attended by 23,765 pupils as against 120 schools and 19,852 pupils in 1906-7 when the district was separated from the Central Provinces. One school serves on an average an area of 8 square miles, and 3.01 per cent of the population receive instruction; the percentage of

children at school to the number of children of school-going age is 20.07 per cent, the figure for boys being 33.4 per cent against 20.2 in 1906-7. The schools include 2 high English schools, 6 middle English schools, 10 middle vernacular schools and 436 primary schools, besides 3 special schools, viz., 2 Elementary Training schools and 1 Sanskrit *tol*. Of these, 8 are managed and aided by Government, 196 by the District Council, 14 by the Sambalpur municipality, and 239 (232 aided or stipendiary and 7 unaided) by private persons. There are no technical schools. There are 20 schools specially meant for depressed-class pupils, and 2 for aboriginals. The inspecting agency consists of a District Inspector of schools and 4 sub-inspectors.

There is no college in the district. The Sambalpur zila school is one of the two high English schools of the district. SECONDARY  
EDUCATION. It is in Sambalpur town, and is maintained by Government. It is now housed in a commodious double-storied building, in an open space at the northern extremity of the town near the Sambalpur Road railway station. Before this, it was situated in a small building in the heart of the town. The school was removed to the present building in 1927. The old building is now occupied by a middle vernacular girls' school. The Sambalpur zila school was founded in the year 1858. It was originally a middle English school, but was converted into a high English school in 1885. The number of students on the rolls of the school rose from 142 in 1886 to 214 in 1906-7, and to 484 on the 31st March 1930. Of the students on the rolls on the last mentioned date, 431 were Hindus, 30 Muhammadans, and 23 Indian Christians. Among the Hindus, there were 5 aboriginals, and among the Christians, 12. The majority of the students are Oriyas. The number of boys whose mother-tongue is Hindi or Bengali, is small. There are 35 teachers on the staff. Eight of them are graduates. All the teachers, with the exception of three, are trained. Four of the teachers belong to this district, one is from Bihar and the rest are from the other districts of Orissa.

There are eight classes, all of which are duplicated. In the four top classes, the medium of instruction is English; vernacular, Sanskrit and Persian are the other languages taught. Oriya is the medium of instruction in the last four classes. English is taught as a second language in

those classes. There is provision in the school for the teaching of the four principal vernaculars of the province, viz., Hindi, Oriya, Bengali and Urdu. The teaching of physics and chemistry has recently been introduced, and a good laboratory has been provided. There is a gymnasium in the school compound and spacious playing-grounds. A hostel is attached to the school, in which there is accommodation for 50 boarders.

The other high school, called the Bargarh George High English school, which is maintained by private funds, aided by Government, originally started as an upper primary school in 1862, and was converted into a middle vernacular school in 1868, and again into a middle English school in 1908. The fourth, third and second classes were opened in 1915, 1916 and 1917 respectively. The Patna University accorded sanction to the opening of the Matriculation class, on the 22nd November 1919, which was started from the beginning of the year 1920. The average roll number of students rose from 140 in 1920 to 175 in 1930. The high school building was constructed with the help of a contribution from Government of Rs. 23,000, Rs. 20,900 received from the sale-proceeds of the old middle vernacular school building, and from a public donation of Rs. 8,994-8-7. Two hostels are attached to it, with accommodation for 101 boarders.

There are now 6 middle English schools against nil in 1906-7 and 10 middle vernacular schools against 6. These are attended by 568 and 826 pupils respectively. Of the middle vernacular schools, 3 are for girls maintained by Government, and attended by 358 pupils, and the remaining schools are maintained by the District Council. Five of the middle English schools, which are aided by Government, are situated in the mufassal, while the Patnaikpara Middle English school, which is managed by the Sambalpur municipality, is situated at Sambalpur. Except the Patnaikpara Middle English school, all the middle schools have been provided with suitable hostels.

**PRIMARY  
EDUCATION.  
Boys'  
schools.**

Altogether, 54 upper primary schools and 362 lower primary schools for boys have been established. The number of scholars was 20,746 in 1929-30, as against 92 upper primary and 15 lower primary schools and 9,178 pupils in

1906-7, and 64 upper primary and 50 lower primary schools with 6,624 pupils in 1901-2.

There has been a steady advance in the education of **Girls' schools.** In 1900-1 only 471 girls attended school. The number rose to 1,332 in 1906-7. There are now 4,302 girls reading in all classes of schools. Three of the schools are middle vernacular and managed by Government. They are situated at Sambalpur Bargarh and Rampella. There are 5 upper primary girls' schools, and 15 lower primary schools. Four of these upper primary schools were originally District Council schools, but were taken over by Government in 1903. They were retransferred to the control of the District Council in 1918.

There are now two Elementary Training schools **Training schools.** situated at Rampella and Bargarh, maintained by Government. They were established in 1908. There are 34 pupils in these schools. Suitable hostels have been attached to them. They work on the middle vernacular basis. 390 trained *gurus* have now been employed in the primary schools of the district.

Muhammadans form a very small minority in Sambalpur, and the number of Muhammadans under instruction is only 317, which represents 8 per cent. of the Muhammadan population in the district, and 1.3 per cent of the total number at school. There are 9 Maktabas, 2 of which are meant for girls, with 204 pupils. **EDUCATION OF MUHAMMADANS.**

There are 20 primary schools specially meant for depressed-class pupils, attended by 714 pupils. The total number of children of the class now attending school, is 1,981. There are 2 primary schools specially meant for aboriginal tribes, attended by 95 pupils, while the total number of such pupils in all classes of schools, is 1,990. These figures show an advance in the education of these classes, as there were only 1,119 aboriginal children at school in 1906-7. **EDUCATION OF DEPRESSED CLASSES AND ABORIGINES.**

## CHAPTER XV.

## GAZETTEER.

**Ambabhona.**—A village situated in the north-west of the Bargarh subdivision, 20 miles north of Bargarh. It is reached from the latter place by the District Council road which runs through Bhatli, and its continuation as a forest road through Dwari Ghat. Ambabhona is the headquarters of a police thana, and contains a primary school, a post office and a dispensary. It was a fortified place in the days of the Rajas of Sambalpur, and the remains of an old fort are still in existence. There is also an old stone temple, dedicated to Siva, and known as the temple of Kedarnath, which is said to have been constructed, with other temples in the Bargarh *tahsil*, by Dakhni Rai, Dewan of Raja Jait Singh of Sambalpur, over 120 years ago. Population (1931) 626.

**Attabira.**—A village situated 17 miles west of Sambalpur on the Raipur-Sambalpur road. Population (1931) 1,614. The village contains a police-station, a primary school, a Ganda school, a girls' school, a *sarai* maintained by the District Council, a grain *gola*, a dispensary, and an inspection bungalow maintained by the Public Works Department. Being nearly half-way between Sambalpur and Bargarh, it is used by travellers as a halting place, and its trade and population are reported to be on the increase.

**Bargarh.**—Headquarters of the *tahsil* of the same name, situated on the Raipur road and on the left bank of the Jiru river, 29 miles west of Sambalpur. Population (1931) 7,085. The town contains a dispensary, Public Works Department inspection bungalow, and rest shed, high English school, *Guru* training school, middle vernacular girls' school, Hindi school, *Maktab*, a raingauge station, telegraph and post office, a District Council *sarai* called the Moberly *sarai*, and a veterinary hospital and dispensary. There is also a printing press, called the Sadhana press, here. It is an important centre for local trade, being the entrepôt for most of the grain trade of the subdivision. A weekly bazaar is held every Friday, and it is the biggest cattle market in the district. The Subdivisional Officer resides and holds his court at Bargarh. There is also

a ~~mansif~~ **mansif** stationed there who has civil jurisdiction over the subdivision. According to tradition, Bargarh was founded by Balram Deva, the first Raja of Sambalpur, who first established himself at Nuagarh (literally the new fort) in the Bargarh *tahsil*, and then moved his headquarters to Baragarh, i.e., the great fort, the present Bargarh. The village was given *muaf* to two Brahmans, named Krishna Das and Narayan Das, by Raja Narayan Singh in consequence of their father, Balki Das, having been killed in an action with the rebel Gonds under Bandya Rai and Mahapatra Rai. The Central Provinces Village Sanitation Act XI of 1902. is in force here.

**Bargarh subdivision.**—Western subdivision of the district, extending over 2,212 square miles. It is bounded on the north by the Sarangarh State, the Phuljhar zamindari of the Raipur district, and the Padampur zamindari of the Bilaspur district; on the west by the Khariar zamindari of the Raipur district; on the south by the Patna and Sonpur Feudatory States; and on the east by the river Mahanadi, which separates it for the greater part from the Sambalpur subdivision, only a small portion of the latter lying west of the river. The east of the subdivision consists mainly of a fertile plain intersected by the Jira and Danta rivers, but to the north-east there is an extensive range of hills called the Barapahar hills, the highest point in which is Debrigarh (2,267 feet high). To the south-west is the Borasambar zamindari, which is bounded on three sides by hill ranges and watered by the Ang river.

The subdivision includes the Bargarh *tahsil* (*khalsa*), with an area of 816.8 square miles, and 9 zamindaris, viz., Borasambar, Barpali, Bheran, Bijepur, Ghes, Kharsal, Mandomahal, Paharsirgira and Patkulanda. For administrative purposes, it is divided into 13 thanas, viz., Ambabhona, Attabira, Bargarh, Barpali, Bhatli, Bheran, Bijepur, Gaislat, Jagdalpur, Melchhamunda, Padampur, Paikmal, and Sohella. The population, according to the census of 1931, was 537,406, and the density of population, 242 persons per square mile.

**Barpali.**—A zamindari in the south of the Bargarh subdivision, extending over 98 square miles. It is a feudal zamindari, which dates back about 300 years to the reign of Baliar Singh, the fifth raja of Sambalpur, who assigned it as a maintenance grant to his second son, Bikram Singh. The

present proprietress of the zamindari is Shirimati Prabhas-kumari Debi, wife of the late Bir Surjodaya Singh Deb, who has a net income of Rs. 28,880 per annum, and pays *takoli*, or feudal tribute, of Rs. 6,930. The estate has recently been taken under the management of the Court of Wards on account of the minority of the proprietress.

The headquarters of the zamindari are at Barpali, situated 12 miles south of Bargarh, which at the census of 1931 had a population of 4,585 persons. It is an old town with a large community of silk weavers and a considerable trade. It contains a middle English school, a girls' school, a Public Works Department inspection bungalow and rest shed, a dispensary, and a police-station. There are two old temples in the village, viz., the temple of Samleswari, which was built by Bikram Singh and the temple of Jagannath, said to have been built by Hirde Sai, his son. The sanitation of the village is managed under the Central Provinces Village Sanitation Act XI of 1902.

**Bhatli.**—A village in the Bargarh subdivision, on the Bargarh-Bhatli road, 12 miles north of Bargarh. The village contains a police-station and a primary school. It had a population of 1,459 at the census of 1931.

**Bheran.**—A zamindari in the south-east of the Bargarh subdivision, extending over 33 square miles. It is also known as Bisaikela. The zamindari has been held by Gonds for many centuries, and is said to have been a chiefship established even before the Chauhan Rajput dynasty of the Rajas of Sambalpur. In the rebellion of Surendra Sai, the zamindar revolted and was killed in an action with the British troops. The other members of the family surrendered under the amnesty. The present zamindar is Balam Singh, a Gond by caste, who is commonly given the title of Dewan. The *takoli* paid by the zamindar is Rs. 2,495, and the net income of the estate is Rs. 8,282. The headquarters are at Bheran, where there are a police-station and primary school. The headquarters population in 1931 was 1,808; it is the centre of the local trade in hides.

**Bhukta.**—A village near Ambabhona in the Bargarh subdivision. Population (1931) 649. Is the largest cattle market in the district. Contains an aided primary school.

**Bijepur.**—A zamindari in the Bargarh subdivision, extending over 83 square miles. It was originally a Gond chiefship, but in 1841, Maharaj Sai, the then Raja of Sambalpur, made a grant of it to one Gopi Kulta as a reward for loyal service. Subsequently, the grant was confirmed by the British Government, in recognition of services rendered during the rebellion of Surendra Sai, at a quit-rent of Rs. 350, fixed for a term of 40 years. That term expired in 1903, and a *takoli* or feudal tribute of Rs. 3,305 has now been fixed. The net income is Rs. 13,769. The proprietor of the estate is Rai Sahib Shankarshan Garhtia, who exercises second-class magisterial powers. The title of Garhtia was conferred on his ancestor in recognition of the aid he rendered to Major Roughsedge about 100 years ago, when marching against the rebellious zamindars of Borasambar.

This zamindari is also called Uttal Baisi. It is said that before the grant to Gopi Kulta, there were two Gond zamindaris, one of which was called Uttal with headquarters at Talpadar, a village in Bijepur, where there was a fort called the Uttal fort; while the other, consisting of 22 villages, with headquarters at Bijepur, was called Baisi. The headquarters of the zamindari are at Bijepur, which contains a police-station, school, branch post office and a raingauge station, and had a population of 2,086 at the census of 1931.

**Bisaikela.**—*See* Bheran.

**Borasambar.**—A zamindari in the extreme south-west of the Bargarh subdivision, extending over 841 square miles. The zamindari contains 476 villages, and consists of two distinct portions. The eastern portion lying in the valley of the Ang river, is well cultivated, and contains a settled population; but all the western part consists of hills and glens scantily cultivated by aboriginal headmen and their tenants. A long range of hills, which, however, do not rise over 2,200 feet above sea-level, forms the boundary to the north, separating Borasambar from Phuljhar. A still more continuous and lofty range, of which the height varies from 2,000 to nearly 3,000 feet, forms the boundary between it and the Patna State. A considerable area is under forest, which yields an annual income of Rs. 35,700. The *takoli* of the zamindar is Rs. 21,505, and his net income is Rs. 89,649.

The nucleus of the estate consisted of a few villages known by the name of Athgarh, but by degrees the family,



which was a very warlike one, increased in power and acquired territory from the neighbouring chiefships of Phuljhar and Patna, until Borasambar became an important State and was considered worthy of being included in the cluster of States known as the 18 Garhjats. The zamindar is a Binjhal, who, like his ancestors, enjoys the right of affixing the *ticca* to the Maharajas of Patna on their accession. The legend accounting for this practice is as follows. When the Muhammadan emperors of Delhi were conquering Rajputana, a queen of one of the Rajput houses fled southwards, after her husband had been killed by the conquerors, till she reached Borasambar, where she gave birth to a son. The Binjhal Chief of Borasambar took pity on them and gave them shelter. Patna was at this time a dependency of Borasambar, and was ruled by an aboriginal chief, who was elected by a Council consisting of eight persons called Maliks. These Maliks were jealous of their power and had no intention of letting any man occupy the throne for any time. Accordingly, whenever they elected a chief, they took him to the temple of Patmisri (properly Patneswari) and asked him to do obeisance to the deity. No sooner had he prostrated himself than he was beheaded by the Maliks, who pretended that the deity considered he was not a fit man to sit on the throne and had therefore devoured him. The result was that every day a man was elected chief and killed.

Now a Brahman of Patna, when on a visit to Borasambar, learnt that the chief had given shelter to the Chauhan princess and her son, and, with the permission of the Borasambar chief took them to Patna. While they lived in his house, it was the Brahman's turn to be elected chief. Being afraid of losing his life, he sent the Chauhan boy, who was just reaching manhood, as a substitute. The boy was duly elected chief and went to the temple with the Maliks. The latter, as usual, asked him to prostrate himself before the deity, but he told the Maliks to do so first. When they were prostrating themselves, he killed them all with his sword and came out of the temple alive. As it was clear from this that he was approved by the deity, he was at once hailed by the people as their ruler and became the first Chauhan Raja of Patna. The Binjhal Chief of Borasambar, the overlord of Patna, sanctioned his claim to the principality, came to Patna, and put the *ticca* of a Raja on his forehead. To this day each of

his descendants has exercised the same right, also placing a *pagri* or *pat* of silk on the head of the Raja of Patna at the time of accession.

The zamindar of Borasambar is called Pat-Bariha, a name accounted for by the fact that the traditional sport of the family is hunting the wild boar (*varaha*). According to tradition, the founders of the family were twelve archer brothers, who one day were out hunting a hare and boar of changing colour. While engaged in the chase, their arrows miraculously flew as far as Puri and stuck in the great door of Jagannath's temple. The Raja of Puri in vain endeavoured to pull them out, and even the royal elephants failed to make them move. Only the twelve brothers could extract them, and thereupon the Raja, admiring their strength, made them rulers of the forest tract called Dandakaranya.

The headquarters of the zamindari were formerly at Borasambar, 8 miles south-west of Padampur, where there is an old temple, constructed of rough stone and mortar, dedicated to Patneswari. Padampur is now the headquarters, a large village with a population of 3,915 persons at the 1931 census. It is a thriving place, and a number of Cutchi merchants have settled there, because there is a large trade in oil-seeds with Raipur. It contains a middle English school, girls' school, primary school, police-station, branch post office, dispensary, and an excise warehouse. Padampur is also the headquarters of a Police Inspector, a Revenue Inspector, Excise Sub-Inspector and a Special Excise Sub-Inspector.

**Charmunda.**—A village in the Bargarh subdivision, about 17 miles from Bargarh. Population (1931) 44. Contains a P. W. D. inspection bungalow.

**Chaurpur.**—A village on the right bank of the Mahanadi, about a mile from Sambalpur. It contains a population of 1,173 persons according to the census of 1931, mostly fishermen, who are the principal suppliers of fish to the town of Sambalpur. The village is an old one, being the seat of the first Raja of Sambalpur, Balram Deva, before Sambalpur town was founded by him.

**Dakshintir and Uttartir.**—Names meaning southern and northern tracts, still commonly used by the people for

the Bargarh and Sambalpur subdivisions respectively. "These names embody history. When they were first used, the important part of the present Sambalpur *tahsil* lay north of Sambalpur town beside Rampaluga, Padampur and Chanderpur in the Mahanadi valley, and beside Talab, Rampella and Lapanga in the valley of the Ib river, its tributary. There was then little or no cultivation in the south among the forest-clad hills of Tampargarh and Garh Loisingh. To the west, in Bargarh *tahsil*, agricultural and political interest centred in Rusra, Remenda and Bargarh, towns of the southern plain. The western zamindaris of Borasambar and Phuljhar were regarded as being Feudatory States, not part of the district proper, and it is only of late years that the uplands in the north have been fully cleared and settled. Few matters in the district are more striking than the antiquity of certain villages and the recent pioneer cultivation of others not far distant."\*

**Debrigarh.**—A peak in the Barapahar range of hills in the Bargarh subdivision, having a height of 2,267 feet. This used to be a stronghold of the Rajas of Sambalpur, and, according to local tradition, it was here that the Marathas under Chandaji Bhonsla captured Raja Jait Singh and his son Maharaj Singh a little over a century and a quarter ago. It was a noted rebel stronghold during the revolt of Balbhadra Dao, the Gond zamindar of Lakhanpur, who was killed here. Mahapatra Rai and Bandya Rai also sought shelter here about 90 years ago after murdering Balki Das, the *muafidar* of Bargarh; and Surendra Sai was captured here in 1864. The place is 20 miles north of Bargarh, from which place a cart-track leads to the foot of the hill; thence one has to climb the hill for three miles. It has wide stretches of level ground near the top where there is a forest village with a good water-supply. Two miles north of the village is a large cave in the hillside called Barabakhra, which is said to be capable of holding 400 men.

**Dhama.**—A village in the Sambalpur subdivision, situated 15 miles south of Sambalpur on the Sambalpur-Sonpur road. The population at the last census was 1,339. A weekly bazaar is held here every Saturday, and a considerable trade in timber and *gur* is carried on. The village is situated on the left bank

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\* F. Dewar, *Sambalpur Settlement Report*, 1906.

of the Mahanadi river, and the old Sonpur road crossed the river here. It contains a police-station, inspection bungalow, a rain-gauge station, a middle vernacular school, branch post office, a dispensary and a *sarai*.

**Gaisama.**—A village in the Bargarh subdivision, situated about 8 miles north of Barpali, close to the river Jira. It contains a temple dedicated to Balakeswar, which is said to have been constructed by Ubhaya Singh, Raja of Sambalpur, in the 18th century. Legend relates that the Raja had gone to visit the temple then standing on the spot, and was given a flower by the priest, who told him it was a gift from the god. The Raja, however, noticed a hair in it and asked what it meant, whereupon the shrewd priest explained that the deity had hairs on his head like a man. The Raja then gave orders that a stone temple was to be built in honour of the god with human hair. Population (1931) 1,513.

**Gaislat.**—A village in the Borasambar zamindari, in the south-west of the Bargarh subdivision, 12 miles from Padampur. Population (1931) 891. Contains a primary school and police-station.

**Ganiapali.**—A village in Bargarh subdivision, situated on the river Ang in Borasambar zamindari, 6 miles south-west of thana Melchhamunda. There is a ruin of a very ancient temple in this village in front of the lower primary school. Two images of Buddha have been discovered there. These images have been preserved in a suitable house by the zamindar of Borasambar. Population (1931) 847.

**Garh Loisingh.**—*See* Loisingh.

**Ghes.**—A zamindari in the Bargarh subdivision, extending over 40 square miles. It was originally an appanage of the Borasambar zamindari, having been created by partition or assignment. The zamindars are Binjhals by caste, and were involved in the insurrection of Surendra Sai. One of the family was transported in 1864, and died while undergoing sentence. His son remained in outlawry for several years after the amnesty had been proclaimed, but was captured in 1865 and hanged for murder. The *takoli* paid by the zamindar is Rs. 1,960, and his net income is Rs. 6,537. The estate is now under the management of the Court of Wards, owing to the indebtedness and minority of the proprietor.

**Hansamura Katapali.**—A village near the bank of the Ib river about 5 miles from Jharsaguda railway station. Population (1931) 1,957. The village contains a large number of gardens, in which tobacco is successfully grown, and the soil is also very well suited for potato cultivation. There is a school here in which Oriya is taught up to the lower primary standard.

**Hirakud.**—A small island lying between two branches of the river Mahanadi, about 6 miles north of Sambalpur. Its area is 829.72 acres, but the population is very scanty, only 89 inhabitants being returned at the last census. The name means the diamond island, diamond mining being formerly carried on by a class of people called Jhoras, for whose maintenance, it is said, the revenue of about 30 villages on either bank of the river Mahanadi was assigned by the former Rajas of Sambalpur. These people worked during the cold and hot weather, when the water was low. The work was done in the bed of the river in either branch, and some large and valuable diamonds are known to have been found in the right branch.

**Huma.**—A village in the headquarters subdivision, situated on the western bank of the Mahanadi, 14 miles south of Sambalpur, with a population of 481. The village contains a temple dedicated to Bimalleswar Mahadeva, which was built in the reign of Baliar Singh, the fifth Raja of Sambalpur. The worship of Mahadeva is said to have been initiated by a Gour, who daily crossed the Mahanadi to a place on the bank where the underlying rock cropped out. Here he daily offered his dole of milk, which was at once drunk up by the rock; and this miraculous circumstance led to enquiries, which ended in the construction of the present temple. Huma is a place of pilgrimage, and is also visited by strangers from curiosity to see the different kinds of fish (called *kudo*) in the river; the latter are so tame that they will eat sweetmeats from the hands of those who bathe close to the temple. An annual fair is held here, which was formerly the occasion of an agricultural show; the latter is now held at Sambalpur and other places in the district. The temple has an endowment consisting of Huma and six other villages, which have been exempted from assessment so long as the temple stands and the religious ceremonies are maintained. The grant is an old one, being

said to date back to the time of Balram Deva, first Raja of Sambalpur.

**Jagdulpur.**—A village in the Borasambar zamindari on the Padampur-Jagdulpur road, in the north-west of the Bargarh subdivision, about 8 miles from Padampur. Population (1931) 292. Contains a primary school, police-station, and dispensary.

**Jaipur.**—See Kolabira.

**Jharsaguda.**—A town in the north of the Sambalpur subdivision, situated 30 miles to the north of Sambalpur. It contains a station on the main line of the Bengal-Nagpur Railway, which is the junction for a branch line running to Sambalpur, a police-station, and a settlement of grain dealers established on land acquired by Government for the purpose. The new town of Jharsaguda contains a dispensary, District Council rest shed, mission hospital, middle English school, a police-station, a Bengali school, post office, and a P. W. D. inspection bungalow and rest shed. The sanitation is managed by a *panchayat* under the Village Sanitation Act XI of 1902, and section 34 of the Police Act is also in force. The old village of Jharsaguda is only about half a mile from the new town, and contains a primary school. The population of both taken together was 7,077, according to the 1931 census. Jharsaguda is held *muaf* by Babu Rajendra Singh, a member of the Sambalpur Raj family. The estate was under the management of the Court of Wards, but it has been released from management with effect from the 31st December 1930.

**Jamartala.**—A village in the south of Borasambar zamindari, close to the border of the Patna State. It is surrounded by hills full of caves, in which a number of Binjhals and other aborigines, who in 1900 committed many dacoities both in the Patna State and the Borasambar zamindari, used to take refuge. The ringleader of the gang, Bakharya, and some of his followers, were caught here, while drinking in the liquor shop. Population (1931) 599.

**Jujumara.**—A small village on the Sambalpur-Cuttack road, situated about 20 miles east of Sambalpur. This is a sub-zamindari of the Loisingh estates held by a Gond, the sub-zamindar paying his revenue to the zamindar of Loisingh. There was a considerable area of forest here, consisting

mainly of *sal trees*, but the forest has been ruthlessly cleared. It contains a P. W. D. inspection bungalow and a lower primary school for boys. Population (1931) 717.

**Kamgaon.**—A village in the Bargarh *tahsil*, situated 8 miles north of Bargarh. It has a population (1931) of 2,598 souls, most of whom are Kultas. The village is a very old one, and is said to have been established by the Kultas, when they migrated to this part of the country from the Baud State over 400 years ago. It contains a temple of Ramchandi (one of the names of Durga), which is held in great veneration by the Kultas, whose chief families, the Bhois and Padhans, are its priests. The temple is maintained by *muafi* plots in the village.

**Katarbaga.**—A village in the Sadr subdivision, in the north-east of Sambalpur, 17 miles from Sambalpur town. Population (1931) 2,819. Contains a primary school and police-station.

**Kharsal.**—A zamindari in the north of the Bargarh subdivision, extending over 28 square miles. The nucleus of the zamindari was formed in the reign of Baliar Singh, the fifth Raja of Sambalpur, by the grant of the village of Kharsal to one Udam Gond in reward for services rendered. In 1860, the then zamindar was hanged for having taken an active part in Surendra Sai's rebellion. The *takoli* paid by the zamindar is Rs. 1,535 and his net income is Rs. 5,107. The zamindar has the hereditary title of Sardar, and his headquarters are at Kanakbira.

**Khinda.**—A village situated 21 miles north of Sambalpur town near the Lapanga railway station. Population (1931) 1,860. The village is a *muaf* grant assigned for the maintenance of the family of the late Sundar (Surendra) Sai, who belonged to the Raj family of Sambalpur and claimed succession in preference to Raja Narayan Singh. This claim he endeavoured to enforce by means of disturbances, which culminated in the commission of a murder in 1840, for which he was sentenced to imprisonment for life. Four years later, this village was given *muaf* by Raja Narayan Singh for the maintenance of his family. He was released by the mutineers in 1857, and returning to Sambalpur headed a revolt against the British Government. In 1862 he submitted, but he was

subsequently found to be carrying on secret intrigues, and was deported from the district in 1864. The village is now held by Gadadhar *alias* Giridhari Sai, son of the late Mitra Bhanu Sai, the son of Surendra Sai, who, being involved in the rebellion with his father, was also deported. The Government of India having passed orders allowing Mitra Bhanu Sai to return to his home at Khinda, he returned there in 1907.

**Kodabaga.**—A zamindari in the north-west of Sambalpur subdivision, extending over 29 square miles. The zamindar is a Gond by caste, and the family took an active part in the rebellion of Surendra Sai. The *takoli* of the estate is Rs. 1,430, and the net income of the zamindar is Rs. 1,782-13-0. The present zamindar is a lady, and the estate is now under the management of the Court of Wards. The headquarters are at Kodabaga, situated about 30 miles north-west of Sambalpur.

**Kolabira.**—A zamindari in the north-east of the Sambalpur subdivision, extending over 278 square miles, of which 40 square miles are under forest. It was created in the reign of Jait Singh, Raja of Sambalpur, about 1760. The then zamindar took an active part in the rebellion of Surendra Sai, and was hanged, while his son died an outlaw. The zamindari was, however, restored after the amnesty. The *takoli* of the estate is Rs. 9,350 and the net income of the zamindar is Rs. 31,149-1-0. It is also called the Jaipur estate. The headquarters are at Kolabira, situated about 25 miles north of Sambalpur. The name of the present zamindar is Babu Nrupa Lal Singh. It contains a dispensary.

**Kuilighoghar.**—A temple situated in the jungle of mauza Chhaikhanch in the Kodabaga zamindari, about 31 miles north-west of Sambalpur. The village is a *muaf* grant assigned for the maintenance of the temple. The latter, which is dedicated to Maheswar Baba and is supposed to be of superhuman construction, is a place of pilgrimage. There is a waterfall near the temple, and the deity is said to live in a pool at the foot of the fall, which is well stocked with fish and snakes. There is also a cave in the adjoining rocks called Maheswar-nath, said to be his place of retreat.

**Kumbhari.**—A village in the Bargarh *tahsil*, situated about 8 miles south of Bargarh, at the junction of the Jira



and Ranj rivers. Population (1931) 3,500. There are two old temples here, one dedicated to Mahadeva (Siva) and the other to Jagannath, Balabhadra and Subhadra. Both the temples are maintained by *muafi* plots in the village. It is said that the best sugarcane in the district is grown in Kumbhari.

**Kuruan.**—A village in the Bargarh *tahsil*, situated about 8 miles south-east of Bargarh. Population (1931) 1,006. The village is a *muafi* village held by the zamindar of Padampur in the Bilaspur district. There is an old temple here dedicated to Maheswari, also called Uma. The temple, which is maintained by the *muafi* plots given by the proprietor of the village, is a small tiled building; but the deity which it enshrines is held in great veneration by the Hindus, especially by Dums, who furnish the priests. A *jatra* is held here in the month of the *Dasahara*, and is attended by a large number of people. Married people who have no children visit the temple on this occasion. On the eighth day of the bright fortnight of *Dasahara*, one of the Duml priests of Maheswari is believed to be possessed by the Deity, whose spiritual influence is shown by his violently shaking his head. On this one day in the year he has the privilege of taking out from the temple two sticks (made of *mahua* wood), which are said to be the sticks of the deity, and of washing them in the Danta river about a mile off. While proceeding to the river with the sticks, a crowd of Hindu worshippers follow with offerings. Those who long to have children, fast on this day and appear before the Duml, while he is under the influence of the Deity. The clothes of both husband and wife having been tied together, they fall at the feet of the Duml, and do not rise until they are asked to do so by the Deity speaking through his lips. They are then told whether their prayer for offspring has been granted or not.

**Laikera.**—A village in the Kolabira zamindari in the Sadr subdivision, 42 miles north-east of Sambalpur. Population (1931) 1,181. Contains a primary school and police-station.

**Laira.**—A zamindari in the west of the Sambalpur subdivision, extending over 40 square miles. The zamindar, Babu Bira Mahindra Singh, is a Gond and pays a *takoli* of

Rs. 1,675, his net income being Rs. 5,583-9-0. The headquarters are at Laira, a *khalsa gaontiahi* village in the Sambalpur subdivision, situated about 28 miles north-east of Sambalpur. It contains a ruined temple to which the following legend attaches. More than 200 years ago, it is said, one Jewar Gond had a dream, in which it was revealed to him that a temple was buried under the ground where he lay. With difficulty he induced the people to believe him, but the place being dug up, his dream was found to be true. The population of the village was 2,333 in 1931.

**Lakhanpur.**—A village in the north-west of the Bargarh subdivision, situated 25 miles north of Bargarh. It contains the site of an old fort, which Narayan Singh, Raja of Sambalpur, in the first half of the 19th century, used as his residence, Lakhanpur being his *khamar* or home-farm. Population (1931) 795.

**Lapanga.**—A village and railway station situated 22 miles from Sambalpur on the branch railway line from Sambalpur to Jharsaguda. Population (1931) 1,433. There is a temple of Ramchandi here, which is generally visited by the Kultas of the northern portion of the district. The village also contains a primary school. Mica is found here, but it is of poor quality.

**Loisingh.**—A zamindari in the south of the Sambalpur subdivision, extending over 95 square miles. This zamindari was created over 200 years ago by a former Raja of Sambalpur, and its inhabitants, under the leadership of Surendra Sai, gave great trouble during the rebellion of 1857. Madhu, one of the family, was hanged for having taken part in the murder of Dr. Moore, mentioned in Chapter II, but his brother Chandru was restored to the estate after the amnesty. The total assets of the zamindar amount to Rs. 6,211-15-0 and he pays a *takoli* of Rs. 1,765.

**Machida.**—A zamindari in the extreme north-east of the Sambalpur subdivision, extending over 10 square miles. The occupant family is Gond, and obtained the estate about 170 years ago. The *takoli* of the estate is Rs. 430, and the net income of the zamindar is Rs. 1,427-8-0. The headquarters of the zamindar are at Machida, about 35 miles north-west of Sambalpur.

**Mandomahal Sirgira.**—A zamindari in the Bargarh subdivision, situated to the north-west of Bijepur and extending over 7 square miles. The *takoli* fixed for the estate is Rs. 265, and the net income of the zamindar is Rs. 879.

**Melohhamunda.**—A village in the Borasambar zamindari in the Bargarh subdivision, about 25 miles from Bargarh. Population (1931) 538. Contains a primary school and police-station.

**Mundher.**—A village in the Sadr subdivision, 10 miles south-east of Sambalpur on the Sambalpur-Cuttack road. Contains a P. W. D. inspection bungalow, and primary school. Population (1931) 455. The climate of this place being unhealthy, the police-station will be removed to Gargarbahal.

**Mura.**—A village in the Sambalpur subdivision, situated 27 miles north-west of Sambalpur on the Sambalpur-Bilaspur road. Population (1931) 1,081. The village is said to have been the first place in the Sambalpur subdivision at which the Kultas settled, and it contains a temple of Ramchandi Devi, maintained by *muafi* plots, which is held in great veneration by them. There is a primary school, a dispensary, and police-station in the village.

**Narsinghnath.**—A place of pilgrimage (*tirtha*) in the Borasambar zamindari, situated about 20 miles south-west of Padampur, a few miles west of Borasambar, and 2 miles from the village of Durgapuli, on the western flank of the Gandamardan range. The following account of the place (also called Harinap) is quoted from an article by Mr. Beglar in the Reports of the Archaeological Survey of India, Volume XIII, published in 1882 :—“ The *tirtha* is at the source of the Papaharini Nala (a tributary of the Ang), at the point where it finally leaves the hills after numberless cascades. It rises at the top of the hill and is said to first see the light at the foot of a large mango tree, where it bubbles forth from a spring. It soon increases in volume by various additions, and descends the west slope of the hill in a series of cascades and rapids, some of which (three) are very high up, and of some height; the third cascade being distinctly visible from a distance of fully 10 miles with the naked eye, and probably from a greater distance. The temples are situated at the point where it finally leaves the foot of the

steep hill and starts on its way fairly in the undulating plains; the temples are neither very large nor very remarkable, though sufficiently so for this part of India.

“ The most important temple is a tolerably large one in the Khajuraha style, once very elaborately sculptured inside and out, but having fallen into decay, has been repaired with a liberal allowance of plaster, which covers up everything. The *mahamandapa*, which, however, I was not allowed to enter, has three entrances, and so far is an improvement on the Khajuraha style. These entrances are about the only external portions of the temple not buried in plaster; they are small but elaborately sculptured. All round the tower of the sanctum are rows of statues as at Khajuraha, but these rows of statues are not continued on to the *mahamandapa*, which on this account, as well from a certain want of proportion (so far as I could judge by the age, for I was not allowed to measure), to the sanctum, I consider to be a subsequent addition, the original one having most probably fallen down. The *mahamandapa* is supported internally on pillars, which are well carved and apparently old, so far as I could judge looking at them from outside the entrances.

“ Tradition ascribes the building of the temple to Bijal Deo Gangabauri, Raja of Orissa; and it is said that seven successive Pandas have officiated as priests in this temple since its erection. This statement is certainly strange, and I accordingly interpret it thus:—that Bijal Deo was the founder and the temple fell into decay, but was repaired at one time, since when seven successive Pandas have officiated. This would place the repair of the temple about 150 years back at the utmost, and its erection a few centuries earlier. But we have better grounds to go upon in determining the age of this temple from an inscription which is let into the wall. The inscription, it is true, is on a detached slab simply let into the temple outside, and may or may not belong to it, but it certainly belongs to some temple which once at least existed here; and as this one is clearly the oldest now existing, and therefore, if not the identical one, at least one of a group of temples to which the inscription belonged, its age can with every confidence be ascertained within moderate limits from it, if the statement of the inscription be not inconsistent with the age which, on architectural data, ought to be assigned to it.

“ The inscription is in transitional Oriya characters, very closely approaching modern Oriya. It mentions a Bachha Raja of Patna and Bijal Raja, his son, and records the gift of the village of Loisinga. It is dated, but here is the puzzle. The date is either 672 or 728, which is utterly inconsistent with the forms of the characters, if referred to either the Saka or the Vikrama eras. I am therefore inclined to consider it as a Hijra date, for it was no uncommon thing to use the Hijra or Fasli date all over Bengal down to so late as a score of years ago, and there is nothing improbable or impossible in its having been used elsewhere also, it being clearly the recognized official era.\* If then we consider it as the Hijra, all difficulties are cleared away, for the form of the characters and the character of the architecture both agree with the date.

“ Besides this principal temple, there are some other shrines, which are modern and of no interest; there is one small shrine to Mahadeva, which appears old, on the opposite or north bank of the nullah, but it is of no interest. The other objects of interest, or at least of reverence, are the various *kunds* or pools in the bed of the nullah, which are considered efficacious in washing away sins. The lowest is at a spot near the temple called Gan Kund, though why it should be called a *kund* is not evident, as there is no pool, deep or shallow, here at all. Higher up, at a short distance, is a beautiful, small roaring cascade, which falls into a pool below; the cascade is known as the Gaj Dhar. Higher up is another with a fall of about 20 feet, known as the Bhim Dhar, and still higher, a small water-worn hole in the rocks on the right bank, known as the Sita Kund; it is fabled to be the spot where Sita, going to wash certain soiled garments of hers, was blamed greatly by Rama for attempting to pollute the stream, and she accordingly scooped out the *kund* or hole that exists. Higher up is the Panch Pandu Kund, and other sacred spots. There are several rock sculptures of rude execution, mostly figures of Siva, Nandi, and the Lingam, but also of Brahma and of Vishnu and of some seated figures.”

More recently Mr. G. R. Bhandarkar has given the following account of the remains in the Report of the Archaeological Survey of India for 1904-5 :—“ The temple is

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\* General Cunningham points out that the date of the inscription cannot be the Fasli year.

situated at the foot of a hill, and is surrounded on all sides by one of the thickest jungles of the Central Provinces. A streamlet gurgles close by, the water of which is regarded as sacred, and at five places accumulates itself into five pools, called *kundas*. The trees and shrubs, with which the hill is overgrown, are so tall and numerous, that even at midday the sunlight that filters through their foliage is hardly stronger or brighter than that of the morning outside the jungle. Higher upon the hill towards the south-east, near the first *kunda*, are four colossal figures, rudely carved out of the rock. They are shown as the first four of the five Pandava brothers. Close beside the northern door of the temple is another huge rude figure carved out of the rock, which is pointed out as that of Sabadeva, the remaining fifth Pandava brother. Near him is another colossal figure, which is of Ganapati. Not far from these may be noticed, amongst the broken sculptures lying loose, a nicely chiselled pedestal with seven horses in front of it. The image which was originally set up on it must, doubtless, have been that of Surya.

" The temple faces the east, and consists of a shrine and *jagmohan* or hall. In front of the temple, on the other side of the streamlet, is a Garuda *stambha* or pillar, with a small niche at the top where a lamp is lighted during the *Divali* festival. It is said to have been erected but seven years ago. Near the *jagmohan* are small chambers, which are modern erections. One of them is used as a granary and a cooking-room, where the *bhoga* or offering made to the deity is prepared. Others are occupied by the *pujaris* or worshippers, and one of them has been reserved as a *dharamsala* for pilgrims.

" The walls of the *jagmohan*, as they are at present, are unquestionably rebuilt. The hall had originally three doorways, facing the east, north and south; but now only the first two remain, the third being blocked up and replaced with masonry work, thus giving an uncouth and unsymmetrical shape to the side wall. The remaining door-frames are of stone of a dark colour, and are deeply and beautifully carved. That on the north has Gajalakshmi occupying the post of honour on the lintel. Lakshmi sits on a *padmasana* or lotus throne with her right leg resting on the throne and her left hanging loose and touching a stool down below. On each side

of her is a *chauri* bearer, and above the latter are two elephants, one on each side, standing on lotuses and holding water pitchers in their trunks. In old temples in the south, Gajalakshmi plays a prominent part on the doorways, specially of the halls. And it is not surprising that the figure of Gajalakshmi should be seen in an old temple in Orissa, which is connected with the south more than with the north; and, as a matter of fact, even in Orissa, at Cuttack, we meet with a sculpture representing Gajalakshmi in one of its ancient caves.\*

“ Now, to turn to the temple of Narasimhanatha :—the door-frame on the north has three mouldings, the central one mostly carved with pairs of musicians; and the other two with floral ornamentation. It holds, in relief near the bottom on its proper right, Siva in one compartment and Ganga on a *makara* or crocodile in the other, and on its proper left, Siva again in one compartment and Yamuna on a *kurma* or tortoise in the other. The door-frame facing the east is almost exactly like this, but the figures at the bottom are not Siva and Ganga or Yamuna, but a *devarapala* or door-keeper and a female *chauri* bearer. In the projecting wall above this doorway are Navagraha or the Nine Planets, which are generally sculptured over the entrances of halls or shrines to ward off the influence of evil spirits. Near this door-frame on its proper left is the standing image of a warrior with hands folded and with a sword held against the breast between it and the left hand. Judging from analogous instances, this seems to have been a figure of the personage who was principally connected with either the construction or the restoration of the temple. The roof of the *jagmohan* is supported by the walls, and four columns of stone of a reddish colour and nicely sculptured. In the walls, outside, have been built some sculptures, which, in all likelihood, formed part of the original exterior of the hall.

“ On the lintel of the shrine doorway is again a figure of Gajalakshmi, but here Lakshmi is seated cross-legged. The door jambs contain, near the bottom, images of Jaya and Vijaya in niches elegantly carved. In other respects, the shrine door-frame is plain and devoid of all ornamentation.

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\* *Cave Temples of India*, by Fergusson and Burgess, p. 71 and pl. I.

There are only three—the principal—niches on the exterior of the shrine. That facing the north has an image of Trivikrama with four hands, one broken off and the other three bearing a conch, a discus, and a mace. Near his foot, on one side, is Lakshmi and on the other are three figures, viz., of Vamana, Bali, and his minister. In the niche at the back is Narasinha, and in that facing the south, Varaha.

“ Inside the shrine is a very small image of what is called by the people there Marjarakesari, a form of Vishnu with the head of a cat and the body of a lion. It is thickly swathed in clothes and has a brass nose, eyes and mouth. A long description of the genesis of this incarnation of Vishnu has been set forth in a local *mahatmya* composed in Oriya, but a brief account of it will not here be out of place. A certain *rishi* was performing religious austerities on the banks of the Godavari. He had a daughter of the name of Malati. Ravana, the demon king of Ceylon, once came thither and was smitten with her beauty. He ravished her, and thereupon the *rishi* cursed her and forthwith quitted the place. She fell into a swoon, and was thrown in this condition into the river by Ravana. But Godavari protected her, and she was brought back safely to the bank. When she regained her consciousness, she began to search after her father. Finding her search to be fruitless, she took to weeping. Her wailings were heard by Musaka (mouse), the vehicle of Ganapati, who came up to her. He promised to restore her to her father on condition of enjoying intercourse with her; and thus from Ravana and Musaka was born of her a demon called Musakadatta. When the latter grew up, he ate his mother up. Thereafter he performed religious austerities, which propitiated Siva. The god conferred on him the boon that he would have cause for fear from none but Narasinha of the *Satya Yuga*. The demon thus became a source of trouble to the gods. The gods repaired to Rama Chandra and prayed for his mercy. Rama Chandra assumed the form of Narasinha and came within sight of Musakadatta. The latter fled in fear, and was pursued by Narasinha. The demon approached the mountain called Gandhagiri, where the temple stands, and besought him to grant him refuge. This was granted, and the demon assumed the form of a mouse and entered the mountain. Narasinha had, therefore, to become a cat, and continued the



pursuit. But Gandhagiri interceded, and so did the gods also, who requested Narasinha to establish himself there in that feline form, and devour Musakadatta when he came out.

“ Into the wall of the hall on the outside and facing the south has been stuck a slab of black stone with an inscription engraved thereon in Oriya characters and in Sanskrit language interspersed with Oriya words. The slab has been so deeply inserted that it is difficult to take an inked impression of the inscription. It contains four lines of writing, and, as it is a little abraded, it is not easy to decipher it. The inscription records that the temple of Narasinha was built on the Marjara mountain by Vejaladevaraja, son of Vairajadevaraja, King of Patna, which lies to the other side of the mountain. The mountain is called Gandagiri in the *mahatmya*, but is named Marjara-parvata in the inscription, doubtless after *marjara*, the feline form, in which, according to the legend, Narasinha resided.

“ The date of the inscription is unfortunately lost, but it does not seem very difficult to arrive at an approximate date. In the list of the Maharajas of Patna supplied in the Central Provinces Gazetteer on pages 483-4, the consecutive names corresponding to Vairajadeva and Vejaladeva of our inscription are Baijul Deo I, and Baikraj Deo, the third and fourth princes respectively. It will be perceived that here the order of succession is reversed, and that the name of Baikraj Deo should have preceded that of Baijul Deo I, but such a slip in the genealogical list is pardonable, when it has to be taken so far back as 500 or 600 years. Now, from the same Gazetteer we learn that Rumail Deo, the first king of the dynasty, was born about the year 1250 A.D., and was adopted by the chief of Kholagarh, whom he succeeded when he came of age. Supposing that he came of age at twenty-one years, he ascended the throne in A.D. 1271. He is supposed to have reigned for thirty-two years, and his successor, Mahaling Singh, for six years. Baikraj Deo, who must be the Vairajadeva of our inscription, and who, as just shown, must be supposed to be the third, and not the fourth, prince in the dynastic list, and consequently the successor of Mahaling Singh, thus came to the throne in A.D. 1309. Baikraj Deo reigned for thirteen years, and thus we obtain A.D. 1323 as the date of his successor Baijul Deo's accession. We have

sixty-five years as the duration of Baijul Deo's reign. Baijul Deo, therefore, reigned from A.D. 1323 to A.D. 1387. Now, according to Mr. Robert Sewall's Chronological Tables, the cyclic year Vikari, mentioned in our inscription, fell in A.D. 1359. It is, therefore, not unreasonable to suppose that our inscription was dated in A.D. 1359-60.

" The inscription says that the temple of Narasimhanatha was built by Vejaladeva, but we are aware of many instances of kings and chiefs speaking of themselves as having erected temples when they merely reconstructed them or some parts of them, so that it is by no means certain whether Vejaladeva actually built, or simply rebuilt, the temple, or, what is highly probable, the *jagmohan*, which, as it stands, is doubtless a modern reconstruction.

" From the architectural point of view, our temple has to be assigned to approximately the same period when the celebrated Black Pagoda at Konarak was built. The walls and spire of the shrines of both the temples bear a remarkably close resemblance in style to each other. Perhaps some slight difference may be perceived with regard to the *amalaka* and finial of the spire, which are not so marked and distinct in outline as those of the temple at Konarak; but we have to remember that the temple of Narasimhanatha is whitewashed every third year, and, in fact, it was so being whitewashed when I visited it. The difference that is discernible has thus been caused by thick coatings of plaster that must have been carried on for years. It is only with respect to their *jagmohans* that any difference worth calling such may be noticed, but the hall of the temple of Narasimhanatha, as stated above, has undergone repairs and restoration, and cannot thus be expected to be in its original form. Our temple is, no doubt, somewhat less elaborately carved than the Black Pagoda, but it by no means shows any deterioration of style, and it may, on account of its very lack of the exuberance of detail, be slightly earlier in age.

" The Black Pagoda is popularly believed to have been built by King Narasimhadeva I, and the published copper-plates of the Ganga Kings also tell us that he built a temple to the Sun at Konakona. Even supposing that Konakona is Konarak, it does not follow that the temple was erected so late as the middle of the thirteenth century, when Narasimhadeva I flourished. The practice of kings taking

credit for building new temples, when they merely restored, rebuilt or repaired those existing in their time, is too common to require any new illustration. From a strictly architectural point, the construction of the Black Pagoda has been ascribed by Fergusson to the latter half of the ninth century, and our temple, which corresponds to it in style, cannot be of a later period. The deeply and artistically sculptured doors of the *jagmohan*, and especially the carving of the Ganga and Yamuna at the bottom of one of them, which are met with only in very early temples, are alone sufficient to show that our temple could not have been constructed later than the ninth century. The inscription then informs us that the temple itself, or, more accurately, the *jagmohan*, was rebuilt afterwards, in A. D. 1359-60, by Vejaladeva."

To supplement the above accounts, the following note regarding the inscription on the slab let into the temple wall has kindly been prepared by Babu Indra Bilas Mukherjee, who, as Superintendent of Land Records, has an intimate knowledge of all parts of the district. He writes:—"There is an incised inscription on a slab of black stone, placed on the outside wall facing south. The stone is 23½ inches long and 2 inches broad. There are four lines. All the lines cannot be read. I read the inscription as follows:—'*Om nama sree Nrisingha* (could not be read) *Swasti sree Unasi Nama Samastare Chaitra purnima sukla pakshe Hasta Nakshatre Patana Nagara stita Batsanuja Deba-rajanka Jestha putra Deballa Debaraja Narasingha Tirtha Gondamardana parbate Birala Narasingha natha Sivamingka Sree Deula Tolaila Nije* (could not be read) *Ratnasala Gai Sateka Luhasingha Grama Diagola* (could not be read). From the floral ornamentation of the door-frame which resembles the frescoes of Ajanta cave, it seems to me that the door-frames at least were built in the sixth or seventh century, i.e., when the frescoes of Ajanta were painted, and this temple was originally a Buddhist temple. It should be remembered that there is a Buddhist cave at Titlagarh, in Patna State, about 40 miles south of Narsinghnath. The recent discovery of the two images of Budhadeva at Ganiapali, 40 miles east of Narsinghnath, proves without doubt that once Buddhism was the prevailing religion of the tract we now call Sambalpur. The word 'Tolaila' in the incised inscription is very significant. It shows that the temple was rebuilt. It appears that there was a Buddhist temple

in this jungle built at a time when the Buddhist monks painted the frescoes at Ajanta Cave. This temple fell into ruin and Buddhism was banished from the land. It was then rebuilt in the thirteenth century, when the temple of Konarak was constructed."

Babu Indra Bilas translates the inscription, somewhat loosely, as follows :—' *Om* I bow down *Nama* to Narasingha. Be peace (*Sasti*) *Sree* Debalya Deva Raj, the eldest son (*Jestha Putra*) of Batsa Raj Debaraj of Patna town raised or constructed (*Tolaila*) the temple of Birala Narsinghnath deity on the Gonda mardan mountains at the Narsingh sacred place on the (*chaitra Sukla Pakshe*) moonlight fortnight on full moon day in (*Hasta Nakhetra*) at the (*Unasi*) 79 (*nama*) named (*Sambatsare*) era.'

To this interesting description, it may be added that it is now generally agreed that the Konarak temple was erected in the 13th century A. D. If, therefore, the resemblance of architecture is to be relied upon, the Narsinghnath temple was built in the same century. Whatever may be its date, it is one of the most picturesque places in the district, for the hill behind the shrine rises to a height of 3,234 feet, and down it tumbles a cascade or waterfall called the Sahasra Dhara, or thousand streams.

**Padampur.**—*See* Borasambar.

**Paharsirgira.**—A zamindari in the east of the Bargarh subdivision, with an area of 17 square miles. The zamindars are Gonds of the same stock as the zamindars of Bheran and Patkulanda, the tradition being that the family originally came from Mandla, some 720 years ago, and settled at Patkulanda. The *takoli* fixed for the estate is Rs. 500, and the net income is Rs. 1,660.

**Paikmal.**—A village in the Borasambar zamindari in the Bargarh subdivision, on the Sohella-Padampur to Paikmal road, 20 miles from Padampur. Population (1931) 360. Contains a dispensary and police-station.

**Patkulanda.**—A zamindari in the Bargarh subdivision, extending over 6 square miles. The zamindar is Gond by caste. The *takoli* of the estate is Rs. 320, and the net income of the zamindar Rs. 1,067.

**Permanpur.**—A village in the Sadr subdivision on the old Ranchi road, 9 miles from Sambalpur. Population (1931) 1,218. Contains a primary school and dispensary.

**Rajpur.**—A zamindari in the north of the Sambalpur subdivision, extending over 36 square miles. It is said to have been created by Madhukar Sai, the fourth Raja of Sambalpur, in favour of one of his sons; and the zamindars are Chauhan Rajputs. The *takoli* of the estate is Rs. 1,130, and the net income of the zamindar is Rs. 4,712-1-0. The present zamindar, Rai Bahadur Lal Madhukar Sai, exercises second-class magisterial powers at Jharsaguda. There is a primary school, and a branch post office at the headquarters, Rajpur.

**Ramadega.**—A small village on the Mahanadi river, at the foot of the Barapahar range. There is a picturesquely situated forest bungalow on the river bank. There are good forest roads radiating from Ramadega into the hills. The village itself lies about 20 miles north of the main Sambalpur-Bargarh road, with which it is joined by a *dharsa* (village road), which is kept in fair condition during the dry season.

**Rampella.**—A village situated about 14 miles north of Sambalpur. This is the biggest village in the Sambalpur subdivision, the population at the census of 1931 being 5,408, consisting largely of Jharua Brahmans, weavers and braziers (*kansaris*). It is also one of the centres of the weaving industry, *saris* and *dhotis* of good quality being made by the Bhulias. There is a middle English school, to which is attached a hostel with accommodation for 44 boys, a *guru* training school, a middle vernacular girls' school, a police-station, and a dispensary. A road maintained by the District Council connects the village with the Rengali railway station.

**Rampur.**—A zamindari in the Sambalpur subdivision, extending over 149 square miles, of which 23 square miles are under forest. It was created in the reign of Chhatra Sai in 1634, by whom it was conferred on a Rajput named Pran Nath, a scion of the royal house. In the time of Raja Narayan Singh, several of the relations of the zamindar were murdered by Surendra Sai and Udwant Sai, who for this offence, were sentenced to imprisonment for life. The *takoli* of the estate is Rs. 4,865 and the income of the zamindar is Rs. 16,225-5-0. The headquarters are at Rampur, about 25 miles north-west of Sambalpur.

**Sambalpur.**—Principal town and headquarters of the district, situated in  $21^{\circ} 28' \text{N.}$  and  $83^{\circ} 58' \text{E.}$  It is the terminus of a branch line of the Bengal-Nagpur Railway, 31 miles long, which connects it with the Jharsaguda junction, and with the main line to Calcutta, from which place it is 349 miles distant. The Sambalpur railway station is  $1\frac{1}{2}$  miles from the town and  $2\frac{1}{2}$  miles from the civil station. A new railway station for passenger traffic only, called the Sambalpur Road station, has also been opened, at a distance of 2 miles from the town. The population of the town in 1931 was 15,017 as compared with 13,594 in 1921, 12,981 in 1911, and 12,870 in 1901. The population increased by ten per cent in the decade.

The town lies along the left or north-eastern bank of the Mahanadi, and is very picturesquely situated. The view is especially fine in September, when, from some such point as the circuit-house hill overlooking the river, fields heavy with irrigated rice can be seen stretching away for miles together while in the background wooded hills fringe the horizon, seeming in the clear atmosphere of this season to be less than half their real distance away. In the foreground is the Mahanadi, which is nearly a mile broad. During the rains it is often full from bank to bank, and on occasions it has been known to overflow its banks and submerge part of the town. When the monsoon is over, it falls rapidly, and during the greater part of the year there is only a small stream some forty or fifty yards wide. Opposite the town the river bed is studded with rocks, which are a serious obstacle to navigation. The banks are well wooded with numerous groves of mango and other trees. During the dry season a pontoon bridge is maintained by the District Council, giving place to a ferry during the rains.

Sambalpur derives its name from the goddess Samlai Devi, its tutelary deity, who was installed here by Balram Deva, the founder of the town and first Raja of Sambalpur. Legend relates that Balram Deva, who had been given a grant of this part of the country by his brother the Raja of Patna, established himself at a place called Chaurpur on the northern bank of the Mahanadi. One day while hunting, he crossed the river, and set his hounds at a hare, only to find after a long chase that they had been repulsed by it. Struck

by this extraordinary exhibition of courage by the most timid of animals, he concluded that there must be some supernatural virtue in the land. He therefore determined to make his capital there, and having built a town, installed in it the tutelary goddess of his family. The place where her image was set up was an island (*kud*) on which stood a cotton tree, and hence was called Simul-kud, while the goddess was given the name of Samlai. Local tradition asserts that the place where the Raja's dogs were repulsed by the hare is a spot, known as Badiraj, in front of the old city police-station near the Balibandha tank, and that the old town founded by Balram Deva was between the city police-station and Samlai Devi's temple.

The goddess is now enshrined in a temple called Samlai Gudi, said to have been erected by Chhatra Sai, the seventh Raja of Sambalpur. The image of Samlai is a large block of stone, in the middle of which is a projection with a narrow groove regarded as the mouth. On both sides of this are depressions covered with beaten gold leaf to represent the eyes. The temple itself is a square building standing on a high plinth and surmounted by a spire. It has a verandah on each side and four domes at the corners, and is built of stone cemented with mortar. Another temple, known as the temple of Bara Jagannath, which is within the Gopalji Math, is said to have been erected by Bansi Gopal, a son of Balabhadra Sai, third Raja of Sambalpur, when he embraced Vaishnavism. It is believed to have been the first Vaishnava temple constructed in the Sambalpur district, in which old Vaishnava temples are comparatively rare.

A third temple, called the Brahmapura temple, because it is situated in Brahmapura, the Brahman quarter, is of great sanctity, many civil suits being decided by the oaths of parties taken at it. The temple is a small one but it has a large hall in front with a roof consisting of nine hemispherical vaults. The door-frame of the temple is made of a reddish-coloured marble, and on the architrave is carved an image of Krishna sitting upon a lotus and playing a flute. On the right jamb of the door there are nine images carved, and inside the nine domes are more carvings believed to represent the nine *avatars* of Vishnu, the tenth being represented by Krishna himself over the doorway. Inside the temple are images of Jagannath, Balabhadra and Subhadra carved in

wood. Of the other temples in the town the only ones calling for mention are those of Patneswari Devi and Ananta Saiya, built like the Bara Jagannath temple between 1500 and 1600 A. D. They are of uniform design, and not remarkable for beauty of architecture or solidity of structure.

Historically, the old fort to the north-west of the town is more interesting. This is said to have been built in the beginning of the 18th century by Raja Ajit Singh, who was naturally induced by the raids of the Marathas to fortify the portion of the town in which his palace stood. He therefore excavated a moat round the palace, the two ends of which joined the Mahanadi, one at the side on which the city police-station stands, and the other to the west of Samlai Gudi. All round the palace thorny bamboos were planted to form a barrier against invaders, and the bank of the Mahanadi from the Mohan Darwaza to the Samlai Gudi, a length of 2,443 feet, was defended by a stone wall. Towers or bastions with embrasures for guns were erected at intervals on the wall. They were 18 feet high and 72 feet in circumference, and were faced with stone 3 feet thick and filled in with earth. Nothing now remains of the fort but the crumbling stone wall on the river face and a few mouldering bastions. One gateway only is left, that of Samlai near the temple of the goddess, and though the remains of the moat are still visible, it is filled up here and there.

Sambalpur is divided into two portions. The station, which contains the public offices and courts, and the houses of the civil officers, is pleasantly situated on the bank of the Mahanadi, to the south and a little to the east of the native town. The latter is also on the river bank and, including the suburbs, is about 2 miles long by a quarter of a mile broad. It includes a large suburb called Bara Bazar, which is separated from the town proper by the area comprised within the old fort walls. This bazar was formerly a mere market-place, but gradually attracted settlers as the town became larger, and is now chiefly inhabited by goldsmiths, weavers, boatmen and fishermen. Besides the Government offices, civil and criminal courts, there are a jail, dispensary, a veterinary dispensary, two circuit houses, a dāk bungalow, a cooly depôt, a covered market, a *sarai* near the town, and another on the opposite side of the river. The Baptist Mission has a station here, and it is looked after by the missionaries



who reside at Bolangir in Patna State. Sambalpur is also the headquarters of the Political Agent and Commissioner of the Orissa Feudatory States and Tributary Mahals, the Agency Forest Officer, the Agency Engineer and the Agency Inspector of Schools.

Among other modern buildings may be mentioned the town hall, called the Victoria Memorial District Hall, which was erected from subscriptions raised to commemorate the reign of Queen Victoria, the building being opened in 1901. The educational institutions include a high school with a hostel attached, a middle English school, a middle vernacular girls' school, a Sanskrit *tol*, 9 primary schools for boys and 4 for girls. Of the 9 primary schools, 7 teach Oriya and 2 Hindi. The 4 primary schools for girls teach Oriya, Bengali, Hindi and Urdu. There is also one Urdu school maintained by a fixed annual grant from the municipality and by private subscriptions. The middle English school, and the primary schools are maintained by the municipality. A printing press with English and Oriya type was established in 1905 to commemorate the restoration of Oriya as the language of the courts. This press and library constructed about the same time are known as the Fraser Printing Press and Fraser Library, respectively, after Sir Andrew Fraser, formerly Chief Commissioner of the Central Provinces, and late Lieutenant-Governor of Bengal. There is another printing press, called the Misra Press, at Sambalpur. A fund controlled by five trustees, has been established for feeding pilgrims, one Kasi Nath, a hospital assistant, having left Rs. 20,000, the interest on which was to be devoted to feeding beggars and pilgrims on their way to Jagannath. Every pilgrim gets a full day's food, and every beggar relieved gets a handful. There is also a small fund for the relief of leprosy known as the Goodridge fund, derived from the rent of a bungalow left by Mr. Goodridge, a former Deputy Commissioner, for this purpose. A wing of a native regiment was stationed here till 1902.

The river Mahanadi is the main source of the water-supply of the town, and in addition to this, there are some selected tanks and wells reserved for drinking purposes. An off-shoot from the main stream of the Mahanadi is led through the sand after the manner of a canal, so that water can always be obtained near the bank on which the town is situated. At

present, however, the flow of water is obstructed by some huge rocks near the Victoria Ghat.

**Sambalpur Subdivision.**—Eastern subdivision of the district, extending over an area of 1,612 square miles. It is bounded on the north by the Gangpur Feudatory State, on the north-east and east by the Bamra State, on the south-east by the Rairakhol State, on the south by the Rairakhol and Sonpur States, on the south-west and west by the Bargarh subdivision, and on the north-west by the Padampur zamindari. With the exception of a small group of villages lying along the western bank of the Mahanadi, the whole subdivision lies to the north and east of that river. Most of the subdivision is under cultivation, but there are a number of rocky hills and ranges, and a considerable area is under forest. The principal forests are included in the Gichimora block to the north-east, and in a large straggling area in the hills to the south, which forms a kind of boundary between the *khalsa* area and the Tampargarh estate and the Loisingh zamindari. The *khalsa* extends over 713 square miles, and there are 7 zamindaris, viz., Kolabira, Rampur, Laira, Rajpur, Kodabaga, Loisingh and Machida. For administrative purposes, the subdivision is divided into 9 thanas, viz., Dhama, Jharsaguda, Katarbaga, Laikera, Mura, Mundher, Rampella, Sambalpur and Sason. The population in 1931 was 343,539 and the density of population was 213 persons to the square mile.

**Sason.**—A village in the Sambalpur subdivision, situated 8 miles north of Sambalpur; there is a railway station of the same name in the village of Ranikhinda. It contains a police-station, and a temple dedicated to Gopinath, which was built in the 18th century during the reign of Ajit Singh, but became dilapidated, and was subsequently repaired by one Hari Guru with subscriptions raised by the Brahmans. It also contains another temple dedicated to Nilakantheswar Mahadeb. This village, and the adjoining villages were, as the name shows a *sason* grant, and are *muafi malguzari* villages. Population (1931) 299.

The term *sason* is an old one dating back to the time when Brahmans enjoyed the patronage of ruling Rajas. They were given numerous grants of villages rent-free, and the central portions of such villages were marked out for the exclusive residence of Brahman families devoted to the practise of

religious rites or the cultivation of Sanskrit learning. A typical *sason*, as the Brahman portion of the village was called, had a road, some ten feet broad, running through it, lined on each side by cocoanut groves, behind which were the residences of the Brahman families descended from the original grantees.

**Sohella.**—A village in the Bargarh *tahsil*, situated 15 miles west of Bargarh. Population (1931) 1,875. The village is on the Raipur-Sambalpur road and is one of the chief trade centres in the Bargarh *tahsil*. Some Cutchi and Marwari merchants have established shops here and purchase grain in large quantities for export. The village contains a P. W. D. inspection bungalow, a *sarai*, said to be the best of the District Council *sarais* in the district, a post office, police-station, dispensary, middle vernacular school for boys, a lower primary school for girls, a Ganda school and an Urdu school.

**Uttal-Baisi.**—See Bijepur.

**Uttartir.**—See Dakshintir.

TABLE I.  
AREA AND POPULATION.

Revenue thannas and police-stations.	Area in square miles.	Number of—		Population.				Number of occupied houses.	Population per square mile.
		Towns.	Villages.	1931.			Both sexes.		
				Persons.	Males.	Females.			
DISTRICT TOTAL	3,824	3	1,951	880,945	431,460	449,485	789,466	200,883	230
SADA SUBDIVISION	1,612	2	754	343,539	167,478	176,061	363,719	79,428	213
Sambalpur	144	1	91	57,553	28,231	29,322	51,709	14,045	400
Jharsaguda	208	1	106	51,125	25,284	25,841	41,944	11,139	246
Laikera	273	...	119	51,043	24,940	26,103	43,951	10,748	187
Mura	158	...	78	30,089	14,805	15,284	27,310	7,030	190
Rampella	110	...	44	22,385	15,715	16,670	30,148	7,608	204
Katarbaga	220	..	72	39,711	19,372	20,439	35,407	9,349	181
Sason	123	...	78	32,388	15,502	16,886	29,731	7,067	263
Dhama	166	...	84	30,934	14,711	16,223	28,975	7,872	186
Mundher	210	...	80	18,311	9,018	9,293	15,544	4,480	87
BARGARH SUBDIVISION	2,212	1	1,197	537,406	263,982	273,424	485,747	121,455	242
Bargarh	150	1	64	60,956	29,831	31,125	55,934	14,107	406
Attabira	258	..	86	53,985	26,253	27,732	49,091	13,115	209
Sohella	164	...	93	44,660	21,954	22,706	39,757	10,404	372
Ambabhona	204	...	112	31,041	15,200	15,841	28,618	7,468	152
Padampur	191	...	125	41,974	20,814	21,160	38,490	9,305	220
Bheran	153	...	93	50,386	24,344	26,042	47,855	12,332	329
Bljapur	125	...	108	43,455	21,432	22,023	38,541	9,368	347
Melohhamunda	125	...	74	26,640	13,245	13,395	23,714	5,578	218
Gaislat	116	...	83	29,251	14,559	14,692	25,791	5,631	252
Jagdaiapur	212	...	104	34,765	17,303	17,462	28,728	6,987	148
Barpali	109	...	74	47,434	23,127	24,307	43,457	10,564	435
Bhatli	184	...	83	43,947	21,430	22,517	41,218	10,878	239
Paikmal	191	...	98	28,972	14,490	14,482	24,649	5,768	152

TABLE II.  
RELIGION AND LITERACY (1931 CENSUS).

Revenue thanas and police-stations.	Total population.	Population by religion.					Literate.	
		Hindus.	Muhammadians.	Christians.	Animists.	Others.	Males.	Females.
DISTRICT TOTAL ...	886,945	870,178	3,813	3,618	3,184	152	37,168	2,407
SADA SUBDIVISION ...	343,539	335,574	2,916	1,772	2,874	103	14,124	1,147
Sambalpur ...	57,853	55,741	1,440	297	62	13	4,431	551
Jharsagada ...	51,125	49,349	911	470	343	53	2,371	219
Laikera ...	51,043	50,979	54	3	3	4	1,033	35
Mura ...	30,089	29,657	115	302	15	...	748	17
Rampella ...	32,385	31,967	173	67	178	...	1,521	102
Katrabaga ...	39,711	37,368	118	109	2,065	...	1,562	104
Rason ...	32,388	31,959	54	325	21	29	922	37
Dhama ...	30,034	30,722	11	2	195	4	1,286	72
Mundher ...	18,311	18,134	40	137	...	...	350	10
BANSAGH SUBDIVISION ...	537,406	524,304	897	1,846	310	49	23,044	1,260
Bargarh ...	60,956	60,582	150	186	35	3	5,460	458
Attabira ...	53,985	53,796	82	70	37	...	2,088	96
Sohella ...	44,680	44,167	169	325	...	...	2,384	143
Ambabhona ...	31,041	31,001	13	25	2	...	983	29
Padampur ...	41,974	41,465	205	283	5	16	1,145	46
Bhoran ...	50,386	50,367	19	...	...	...	1,936	85
Bijepur ...	43,455	43,366	18	171	...	...	995	21
Melchhamunda ...	26,640	26,351	22	267	...	...	915	49
Gaislat ...	29,351	29,202	4	45	...	...	630	21
Jardalpur ...	34,708	34,553	28	119	...	5	575	13
Barpali ...	47,434	47,305	40	80	3	...	4,159	240
Bhatli ...	43,947	43,578	71	178	120	...	1,539	55
Palkmal ...	28,973	28,671	71	97	108	25	220	4

TABLE III.  
*Birth and death-rates, and causes of death.*

	Year.											
	1919.	1920.	1921.	1922.	1923.	1924.	1925.	1926.	1927.	1928.	1929.	1930.
Per mille of population—												
Birth-rate ...	26.7	37.4	38.1	35.2	41.3	37.3	39.4	38.3	36.3	41.2	37.1	40.5
Death-rate ...	40.3	32.7	33.6	24.6	26.2	28.5	26.2	27.7	27.2	26.5	26.8	26.9
Survival rate ...	13.6	4.7	4.5	10.6	15.6	10.8	13.2	10.6	9.1	14.7	10.3	13.6
Number of deaths from—												
1. Plague ...	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil
2. Cholera ...	2,301	116	288	75	Nil	155	24	38	1,853	53	472	185
3. Small-pox ...	452	284	34	5	9	84	334	651	225	187	134	342
4. Fever ...	14,911	13,788	13,814	10,020	10,661	10,395	10,100	9,762	9,115	9,743	9,992	9,901
5. Bowel complaints ...	3,186	1,669	3,014	1,704	1,588	2,129	1,872	2,146	1,911	1,633	1,757	1,566
6. Respiratory diseases ...	1,351	1,110	936	1,024	879	1,038	881	989	1,071	1,072	959	1,115
7. Injuries ...	256	300	279	213	200	220	262	261	267	226	247	270
8. Other causes ...	7,608	7,140	8,218	6,439	7,397	6,963	7,215	8,026	7,040	8,010	7,613	7,883
Total ...	30,065	24,407	26,583	19,480	20,734	20,984	20,688	21,873	21,432	20,929	21,174	21,262

TABLE IV.

## PRICES CURRENT (RETAIL).

(Quantity per rupee 1 in seers of 80 tolas.)

Name of article.	Year.											
	1919.	1920.	1921.	1922.	1923.	1924.	1925.	1926.	1927.	1928.	1929.	1930.
	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.	Srs. ch.
January 15th—												
1. Average common rice...	9 0	7 3	7 9	8 8	10 2	9 13	8 7	8 0	8 0	7 14	9 0	11 0
2. Maize ...	9 0	6 0	...	9 0	8 0	9 8	10 0	...	...	...	...	...
3. Gram ...	6 0	4 0	5 8	4 9	8 0	9 to 9½	8 8	7 0	8 0	7 0	6 8	6 12
4. Salt ...	10 0	10 11	13 0	12 0	13 0	8 0	11 4	11 8	11 4	13 0	10 0	12 4
July 15th—												
1. Average common rice...	6 12	5 14	6 7	7 9	9 9	7 14	7 4	6 12	7 8	6 12	7 8	9 8
2. Maize ...	...	...	...	...	...	...	...	...	...	...	...	...
3. Gram ...	5 8	6 0	5 4	5 8	10 0	9 8	9 8	8 4	7 0	7 0	6 12	9 0
4. Salt ...	9 8	12 0	12 0	12 6	9 0	11 4	11 4	8 12	11 4	11 4	12 0	11 8

N.B.—The salt quoted is *karahich*.

TABLE V.

## LIST OF MARKETS.

Police-station.	Village in which held.			Day of week.
1	2			3
SAMBALPUR SUB-DIVISION.				
Dhama ...	...	Dhama	...	Saturday.
		Putiapali	...	Friday.
Jharsaguda	...	Kherual	...	Sunday.
		Kudoloi	...	Wednesday.
		Laintibahal	...	Sunday.
		Rajpur	...	Monday.
		Samada	...	Saturday.
		Talpatia	...	Saturday.
Katarbaga	...	Katarbaga	...	Sunday.
		Khuda	...	Tuesday.
		Kurla	...	Wednesday.
		Laida	...	Tuesday.
		Lapanga	...	Friday.
Laikera ...	...	Arda	...	Friday.
		Jharmunda	...	Sunday.
		Kolabira	...	Monday.
		Laikera	...	Wednesday.
		Malidibi	...	Sunday.
		Raghunathpali	...	Thursday.
		Sahaspur	...	Friday.
Mundher	...	Jujumara	...	Thursday.
Mura ...	...	Baghra	...	Thursday.
		Kenapali	...	Tuesday.



TABLE V—*contd.*

Police-station.	Village in which held.			Day of week.
1	2			3
Mura— <i>concl'd.</i>	...	Koraboga	... ..	Sunday.
		Lakhanpur	... ..	Friday.
		Orda	... ..	Thursday.
Rampella	...	Adapara	... ..	Sunday.
		Karpabahal (hamlet of Saran- damal).	...	Thursday.
		Purana	... ..	Wednesday.
		Ramella	... ..	Friday.
		Rampella	... ..	Monday.
		Remenda	... ..	Monday.
Sadr	...	Baija-Munda	... ..	Saturday.
		Maneswar	... ..	Monday.
		Sambalpur town	...	Sunday.
Sason	...	Balbaspar	... ..	Saturday.
		Bhikhampur	... ..	Friday.
		Padiabahal	... ..	Tuesday.
		Sason	... ..	Wednesday.
BARGARH SUB-DIVISION.				
Attabira	...	Attabira	... ..	Monday.
		Gurubbhaga	... ..	Thursday.
		Kadobahal	... ..	Wednesday.
		Lastala	... ..	Wednesday.
		Paharsirgira	...	Saturday.
Ambabhona	...	Bhukta	... ..	Wednesday.
		Lakhanpur	... ..	Sunday.
Bargarh	...	Bargarh	... ..	Friday.

TABLE V—*contd.*

Police-station.	Village in which held.			Day of week.
1	2			3
Bargarh— <i>concl'd.</i> ...	Chakarkend	...	...	Wednesday.
	Katapali	...	...	Tuesday.
Barpali ...	Barpali	...	...	Monday.
	Kumbhari	...	...	Wednesday.
	Sarandapai	...	...	Thursday.
Bhatli ...	Bhatli	...	...	Monday.
	Kelendapali	...	...	Thursday.
	Sulsulia	...	...	Tuesday.
	Urdhana	...	...	Sunday.
Bheran ...	Bheran	...	...	Saturday.
	Chiohinda	...	...	Thursday.
	Dekulba	...	...	Tuesday.
	Remenda	...	...	Sunday.
	Rusra	...	...	Tuesday.
	Sankrida	...	...	Monday.
	Talgaon	...	...	Tuesday.
	Turum	...	...	Saturday.
Bijepur ...	Brahmani	...	...	Friday.
	Kharmunda	...	...	Tuesday.
	Keotipali	...	...	Sunday.
	Laumunda	...	...	Tuesday.
	Talpadar	...	...	Thursday.
Gaislat ...	Gaislat	...	...	Sunday.
	Jagalpat	...	...	Wednesday.
Jagdalu ...	Amthi	...	...	Thursday.
	Dabha	...	...	Tuesday.

TABLE V—*concl.*

Police-station.	Village in which held.			Day of week.
1	2			3
Jagdalpur— <i>concl.</i> ...	Jagdalpur	...	...	Friday.
	Lakhmera	...	...	Sunday.
Melchhamunda ...	Birjam	...	...	Friday.
	Ghes	...	...	Thursday.
	Melchhamunda	...	...	Sunday.
Padampur ..	Jamla	...	..	Monday.
	Padampur	...	...	Saturday.
	Sitlenpali	...	...	Tuesday.
Paiknal ...	Kudoguda	...	...	Tuesday.
	Maudosilli	...	...	Sunday.
	Palsada	...	...	Friday.
Sohella ...	Jhar	...	...	Monday.
	Luhurachati	...	...	Wednesday.
	Sohella	...	...	Saturday.

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